

ENGLISH PROTESTANTS PLEA; AND PETITION, FOR ENGLISH PREISTS AND PAPISTS, TO THE present Court of Parliament, and all suc- cessors of them: diuided into two parts.

IN THE FIRST IS PROVED
by the learned protestants of England, that
these Preists and Catholicks, haue hitherto
been vniustly persecuted, though they haue
often and publickly offered soe much, as any
Christians in conscience might doe.

IN THE SECOND PART, IS PROVED
by the same protestants, that the same priestly sacri-
ficing function, acknowledging and practize of the
same supream spiritual Iurisdiction of the Apostolick
See of Rome, and other Catholick doctrines, in the
same sence wee now defend them, and for which
wee are at this present persecuted, continued and were
practized in this Iland without interruption in all ages,
from S. Peter the Apostle, to these our tymes.



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177

Odio habuerunt me gratis.

They haue hated me without cause.

With permission, Anno 1621.



3

THE PREFACE
TO ALL INDIFFERENT
AND EQVALL READERS.

Right honorable and the rest, my dearest
and moste beloued contrymen, kinred,
and frends: I haue by the greate pro-
vidence, protection and mercy of God liued
now amongst you, a preist in persecution, little lesse
then halfe the life of an aged man: That which re-
mayneth, is cheife my debt by nature to dye, and make
accomp't to my highest Kinge, and Iudge, as of late
our moste reuerend Arch-preist within these few
Weekes hath done: Whoe (as I interprete his letters)
bequeathed as a legacie to mee vnworthie, this
chardge: To write, and publish to the world this en-
sueing treatise, which I name. The protestants
Plea, and petition to the parliament for preists,
and papists: (soe many protestants please to stile
Catholicks. If this chardge had not beene committed
vnto mee by my soe honored and reuerend frend, yett
hauinge beene soe longe a partaker of the miseries
which english catholicks haue in these tymes endu-
red, and beeing well acquainted with the proceedings
of bothe sides, and knowing by certaine experience,
that besides their sufferings to their immortall ho-
nor, their published bookes by diuers our learned
preists haue soe conuinc'd the vnderstandings of our

greatest aduersaries in all cheife questioned things. That noe protestant Bishop or other Writer hath now after diuers yeares made any answere at all vnto them: and of many former moste humble petitions of our learned preists and catholicks, both to our protestant princes, and parlaments, to haue audience in disputation with their best learned protestant Bishops & doctors, whether to thy could conuince vs as guiltie and worthe to bee persecuted, as we haue beene, which hither they would neuer graunt, but haue soe longe and greuoufly without any triall or condemnation, executed and persecuted vs in soe straunge a maner: and the present protestant rather puritane parliament, stormeth now more against vs, then the wisest of vs can see reasons to warrat them: I therefore for the honor of God, and reputation of his holy church and Religion, the loue of my country, and to performe my friends request, doe puplish this remembred worke to bee diuided into two parts, and cyther of them to bee inuincibly proued by the learned protestants of this kingdome. In the first, because the holy scripture soe describeth the dutie of well lyuing men: Declina à malo, & fac bonum, declyne from euill and to good: I am to proue by these remembred protestants, that the catholicks of England doe moste religiously decline from your Religion, and all participating therein, and their offers considered, the protestant state doth moste vniustly persecute them. In the second, to iustifie, that fac bonum, wee doe well, and therein performe the holy commande of God, in professing the catholicke

The Preface.

Religion, the same with the church of Rome, shall bee demonstratiuely proued by these protestants, and the best Antiquities and monuments they haue of our first true Apostolick Religion, in these kingdomes of our present most honored soueraigne Kinge Iames, that not onely those cheifest questions, for which wee ar soe persecuted, as namely holy priesthood, now treason, the sacrifice of the masse so punished and the spirituall power, and iurisdiction of the see Apostolicke, here now soe penall and contemptible, but if need require, all other controuersies betweene vs of substance, haue euer from the tyme of S. Peter the Apostle, in euery age, and hundred yeares, vntill these dayes beene practised and continued here, without interruption, in such sence, maner, & meaneinge, as wee catholicks of this kingdome with the Church of Rome now doe professe. And here I entreate our Religious order to take my Title, plea and petition for preists and papists, as any excluding of their holy labours, and deserts, which I embrace and reuerence: for although I will maintaine for them, that monasticall life in England is soe auncient, as the dayes of S. Ioseph of Aramathia, whose brought it hither, and dyed here, with his holy company in that profession: yett I finde wee had both preists, and Bishops here, in, and of this nation, longe before that tyme, and many Catholick Christians of the same Religion wee now professe, and soe continued vntill this tyme without the least discontinuance or totall interruption; which I dare not to affirme of our Religious men, ceasing for an hundred yeares

after S. Iosephs death: and in the beginnunge of
 Queene Elizabeths tyme for twenty yeares almost
 together, sayled here, When many holy preists were
 labouring here in this holy worke: and after some
 Religious men of the societie had come hither, they
 went and left vs alone for diuers yeares. Therefore to
 speake consequently (which I must performe) I must
 giue this happie prerogative to our reuerend preists,
 whoe neuer sayled or fainted in this cause and con-
 try. They were the first conuerted this kingdome, and
 did neuer cease. They first tooke this quarrell in hand
 in the tyme of Q. Elizabeth, and onely were they,
 that neuer gaue it ouer. They are principally they,
 whoe in the catalogues of our holy Writers of this
 tyme, are stiled with that honor. They are the spirituall
 fathers, and in Christ Iesus haue begotten, both the
 present Religious and other catholicks of this king-
 dome. They, whoe with their holy doctrine, and effu-
 sion of their sacred blood, for this moste glorious
 cause, haue aboue all others (eight or more to one)
 bene the continuall preachers and propugners of this
 true faith with vs. They (whoe both in the presence
 and absence of all religious) haue often offered and
 humbly sought, publick defence thereof by disputa-
 tion against the best learned and selected protestant
 Bishops and Doctors of this nation. Therefore
 leauinge these peculiar honors vnto the Reuerend
 preists of England, I will with such inequallitie as I
 haue before proposed, maintaine for all preists, Re-
 ligious, and all catholicks, that our holy preist-
 hood, sacrifice of Masse, spirituall Romane in-
 risdic-

The Preface.

isdiction, and the like were vsed and continued
here without chaunge, or intermission, in the same
tenure wherein Catholicks now professe them,
from S. Peter to these dayes, by our protestant war-
rants and Antiquities. And soe I rest

Your most loueing and well
wishing contry man.

TO THE RIGHT HONORABLE
Court of parliament: especially such as therein bee
persecutors of Catholicks: and to all other such
persecutors.

A Breuiate of the vndoubted truthe of catho-
lick Religion persecuted in England.

Right honorable, and the rest.

THe penalties, and persecutions, which
in these daies of Protestants, haue been
heaped vpon, and prosecuted against
the sacred preists, and renowned Catholicks
of England, haue beene soe heauy, and greate
by his Maiesties regall sentence, in publicke par-
lament, that they moued him, to these words
of commiseration. My mynde was euer free from
persecution, or thrallinge my subiects in matters of
conscience: I was soe far frō encreasing their burdens
With Roboham, as I haue soe much, as either tyme,

occasion, as lawe could permit, lightned them. Your Courte well knoweth, what the case of Roboham was (wee neede say noe more, and what other heauie burdens haue been since then heaped vpon vs; And by your present assemblie now againe to bee inuented and added. *in his publick speech in his 1. parlam.*

You cannot possibly bee ignorant what an eminent man in your house, and companie, hath written of the opinion of the christian world, of these proceedings: The *suffrings* (Syr Edwyne Sandes speaketh vnto you; *in his booke of the relation of the state of Religion*) and *martyrdomes* of English catholicks in these times, as accompted to the height of Neroes, and Dioclesians persecutions, and the *suffrings* on their side, both in meritts of cause, in extremitie of torments, and in constancie and patience, to the renowned martyrs of that heroicall church age. What Nero, and Dioclesian were, amonge the greatest tyrants, and persecutors, your place, and lawe-makers may not pleade ignorance; neyther what the honor and glory of that moste sacred preisthood, sacrifice and Religions, which soe vehemently, and beyonde example, you persecute. If all catholicks would bee silent, your owne protestant Bishops and Antiquaries haue published in Theaters, & histories to the present world, and future posterities, that the very same were planted and embraced here, in the Apostles tyme, and were neuer chaunged in any materiall

all thinge, vntill your pretended reformatiō.
*protest. Bishops in the Theater of Brit. l. 6. Holinsb.
 hist. of Engl. in Claud. Cambrden in Britan. Godwyn
 Conuers. Parker. antiq. Brit. Grymstō booke of Estab-
 lishes in Engl. Scotland, Ireland.*

Yf wee appeale to kings and parlaments,
 (whereon you builde,) all the auncient parla-
 ments, lawes, & liues of the kings of Scotlād,
 try out vnto vs, that after 80. Christian kings
 there, king Iames is the first, and onely pro-
 testant kinge. The parlaments, lawes, liues of
 kings, and histories of England, and Ireland
 doe publish vnto vs, that of all his primogeni-
 tors kings of these nations, hee alone is pro-
 testant kinge of them. Hee claymeth nothing
 from king Henry 8. Edward 6. or Q. Elizabeth
 hee enioyeth, (and longe and happily God
 graunt him to enioy it) this Empire by a bet-
 ter and truer right, then they could giue him.
*Hector Boeth. Vereca. & alij hist. Scot. all English &
 Irish hist. with their parlam. &c.*

Your histories and the laste wills and testa-
 ments of those kings, ar witnesses against the
 and your Religion, that they laboured molte
 vniustly against the lawe of God, and nature
 to suppress the vnquestionable right of our
 Soueraigne, and his holy mother. (*Edw. Howes
 preface historial in king Henr. 8. last Will of king
 Henr. 8.*) All those lawes, parlaments and anti-
 quities ar warrant, that from our first conuer-
 sion to Christ, wee had noe other Bishops,
 preists,

preists, ministers, or church seruice, which you call communion, but Romane catholicke Bishops, preists (whom you make Traytors) and sacrifice of masse, for the liuinge and the dead, now soe persecuted by you, vntill the second parlament of kinge Edward 6. a childe, moste childishly began this innouation. (*Parlament 2. Edw. 6. cap. 1. & an. 5. c. 1. Conser. at hampt. court.*) And in Scotland your ministry and communiõ deuised there by that Traytor to God, and prince, is of a yonger standinge, in the yeares 1560. and 1571. (*Commun. booke & c. of the kirke of Scotland by Iohn knoxe 9. of march. an. 1560. and 1571.*) Your protestant Antiquaries mustar vnto vs about 1000. approued classicall writers, in this kingdome that be renowned in the christian world; whoe were such preists, said masse, preached and proued that Religion they tell vs of many thouland Bishops by continuall succession from our first christianitie; of aboue 1000. canonized Saints, of diuers thousands of Religious men and woemen, liuing in continuall pouertie, chastitie, and obedience, since the tyme of Saint Ioseph of Arimathia, that buried Christ, and brought monasticall life into this kingdome, wee had 700. Religious howses founded for them, which you haue defaced. *Baleus l. de Scriptor. centur. 1. 2. 3. 4. Ioh. Leland. de script. Pisens de vir. illustrib. etate 2. 3. 4. 5. & c. Capgrau. & al. de Sanct. histor. Angl. passim. Theater of Brit. per tot. Stowe hist. Holinsh. histor.*

ng. Scot. Irland. Camb. Britan.

Our Religion builded those churches which
 you haue reuerued, & many thowlands which
 you haue defaced; Wee enioyed aboue the
 third part of England to our Religion 600.
 yeares paste, and after wee had more kings,
 Queens, and princes Saints in this Island, and
 Ireland, by your owne historyes and kaléders,
 then there euer were since in all the world of
 your Religion. (*Tom. 1. 2. 3. 4. Concil.*) Our Reli-
 gion had for external warrat aboue 20. general
 councells. From the first of nyce in the time of
 Constantine, our Kinge, Emperour, and con-
 tryman, and Sardyce, where the popes suprea-
 nacy, masse, and preisthood are confirmed,
Concil. Nic. 1. can. 6. 7. Sardic. concil. Theater of Bri-
tan. in Brit. Stowe hist. Holinsb. ib. Camb. Brit.
 which our brittist bishops receued, vntill the
 laste of Trent in the tyme of Q. Elizabeth to
 which our catholicke Bishop Pates of worces-
 ter, subscribed for England for vs, and against
 you, as your protestant Bishop telleth vs.
(Godwyn. Catalog. of Bish. in Worcester in Rich.
Pates.) wee had consequently all holy fathers,
 and Bishops present in them to warrant vs.
 wee had, and haue, as your protestants ack-
 nowledge, (*Casaubon. respons. ad Cardinal. Peron.*
pag. 69. 70.) all Apostolicke seas for vs, against
 you. wee had and haue consequently, all those
 true, and vndeniable motiues of true Religio,
 which moued the christian world, to embrace
 the

the lawe of Christ, to assure and confirme vs in this truthe, wee see and knowe that this our holy faith accordinge to the foretelling of Christ, his prophets, and Apostles, is preached and planted in all the worlde, Europe, Africke, Asia, and America, neuer any Religion in the lawe of nature, of Moyse, Iewes, Turcks, Tartares, protestants, pagans, or other, is, or was at any tyme in any degree dilated, as it is. *Grymston Booke of estates in k. of Spaine, Europe, Asia, Africk, America.*

And for externall splendor at home, it was foe greate, when king Henry 8. began to enuie the glory of it, that he promised the parlamēt (as your protestāt histories assure vs, if it would graunt him power to visitt the Religious howles: *Hee would create, (your protestants words) and mayntayne 40. Earles 60. Barons 3000. knights, and 40. thousand souldiers with skilfull captaines and competent mayntenance for them all for euer, out of the auntient church reuenues, and the people should bee no more charged with loanes, subsidies and fifteens.* Of all these blessings, and benefites wee are spoyled, and by your Religion depriued; And not onely wee, that now bee catholicks in England, but all faythfull soules already departed out of this world, and those that ar not yet borne, if they shall bee of the posteritie of those holy founders, to bee prayed for, to the end of the world, by those Religious fowndations, and al pore hungry bodyes there

ere releiued with those donations, which
 protestant tymes haue conuerted to vanities,
 and that which is vnchristian, to persecute the
 religion, which fownded these holy howses.
 and with such vehemency and cruelty wee are
 persecuted, as you haue before acknowledged,
 our lawes, records, registers, & our miseries,
 calamities, and martyrdomes haue published
 to all the world. *Edw. howes in his historial pre-
 face in kinge Henry 8.*

All this you doe vnto vs; vnder pretence
 that wee will not forsake our holy Religion
 soe firmly, and vndoubtedly proued, by soe
 many vndeniable testimonies, in your owne
 iudgments, that wee cannot bee deceaued, ex-
 cept God (which is vnpossible) can deceaue
 vs. And in remayninge and persisting wherein,
 and following and frequentinge that order,
 which it prescribeth, the sacrifice and Sacra-
 ments which it vseth, wee shall by your best
 learned protestants writing, with your publick
 priuiledge, bee sure to bee saued, when contra-
 rywise if wee should bee soe gracelesse, as for
 feare of torments, and afflictions, to harken
 vnto you in matters of Religion, the same your
 best learned protestant Bishops, and others as-
 sure vs agayne, wee shall come into a fallible,
 deceaueable, and actually erroneus Religion,
 and consequently shall bee damned for euer.

*Done prot. Bish. persuas. Feild l. of the church pag.
 7. 182. Conel. def. of Hooker pag. 68. 73. 76. Feild.*

pag.

pag. 69. Willet Antilog. pag. 144. Theater of great Brit. Saxons. Sam. Daniel. hist. &c. Feild pag. 201. Isaac Casaub. praef. respons. ad Gard. Peron. De persuas. Morton Apolog. part. 2. pag. 315. Willet Antilog. praef. to the Read. vniuersities answered the mill. pet. Confer. at Hampt. pag. 47. Protest. Relat. of that conference printed by Ioh. Windet in three seuerall copies 1. 2. 3.

And if God and the truth of his holy cause mayntayned in our bookes, against you, haue not inforced and necessitated these your publicke writers, thus publickly to condemn you, and forwarne vs from communicating with you, in these affaires: yett the lamentable and desolate experience it selfe in your parliaments of king Henry 8. k. Edward 6. Q. Elizabeth &c. crieth out vnto the world, that all the parliaments and princes supream heads of Religion by you, haue beene deceaued, and deceaued all, that followed them in these things. Kinge Henry 8. was the first, (*parlament of k. Henr. 8. after an. Reg. 22.*) and was herein contrary to all antiquitie, contrary to k. Edward his sonne (*parlam. Edw. 6. 1. 2. 3.*) daughter Elizabeth (*parlam. 1. Elizab. iniunctionis of Q. Eliz. an. 1.*) and kinge Iames. (*Articles of Relig. ann. 1562*) and to himselfe by diuers parliaments, and his Religion dead with him, and condemned by you. Kinge Edward was contrary to his father, his sister, to you, and to himselfe in diuers publicke parliaments, and his publick
injun-

unctions. Queen Elizabeth was in the same
 of contradiction, to her father, brother, to
 ou, and herselfe by publicke practice, parla-
 ment, proclamations, and iniunctions, in lesse
 me then three quarters of one yeare. And
 touching that peece of her first parliament,
 wherein shee condemned the masse, there was
 not one diuine, Bishop or other, that gaue cō-
 sent or could giue it vnto her, but all against.
 And their extrauagant proceedings therein,
 were such, as they bee related by your owne
 antiquaries, Cambden, Howes, and others,
 that Paganisme, Turcisme, Epicurisme, Iudaisme,
 Atheisme, or any other heresie, might as
 easily haue beene settled here, as protestatisme
 was: which is not here to bee entreated. King
 James our present soueraigne is generally ta-
 ken to bee too wise, and learned, to learne
 Religion of such Tutors. *Cambden in Apparat.
 & in Annal. & in Annal. in Elizabeth. Howes histo-
 ricall preface in Q. Elizabeth and others.*

Kinge Henry the 8. desired at his death, as
 protestant histories sufficiently insinnate, and
 diuers then liueing in his Court haue testified,
 to bee reconciled to the church of Rome, and
 in one of his laste Acts the inscription of his
 Tombe, doth playnely omitt, and relinquish
 for euer his pretended supreamacie. And in his
 last will and testament (*Howes supr. in k. Henr. 8.
 so we an. vlt. Henr. 8. in his laste Will & testamēt*)
 ordeyned preists, & masses, (soe odious now,
 and

and cheifest cause pretended of our perfection
 to continue in England to the end of the World, wil-
 linge and chardgeinge (the words of his will)
 prince Edward his sonne, all his executors, all his
 heires and successors that should bee kings of this
 Realme, as they will answeare before almighty
 God, at the dreadfull day of iudgment, that they, &
 euerie of them doe see it performed. (*Exempl. an. 1.
 Edw. 6. die 14. Februar.*) Kinge Edward 6. was
 but a child, but both hee and his protectors by
 which hee was ruled, should haue beene ruled
 by this will, yet as protestants vse to doe, pre-
 sently breaking it, for their worldly ends, and
 breingeing in the protestant Religion. (*Foxe to.
 2. Acts and monum. in k. Henr. 8. and an. 1. Edw. 6.*)

The cheife Actor, and Author of those pro-
 ceedings, the Duke of Northumberland Lord
 protector, when hee came to dy, renounced
 protestant Religion for heresie, and as your
 protestant histories tell vs, (*Stowe histor. an. 1. of
 Queen Mary: and others.*) was reconciled vnto,
 and dyed in the vnitie and faith of the Romane
 church. For Queene Elizabeth, shee, as some
 noble men, and diuers ladyes of honor can in-
 forme you, and some haue soe testified, died
 noe good protestant, neither could endure the
 sight of her protestant Bishops, at that time: &
 protested in her life to the lady Saint-Iohn,
 widowe to the Lord Oliuer Saint-Iohn of
 Bletsoe, *Deus testis*, soe shee confidently rela-
 ted, and said see could shew that Queenes let-
 ters

ers to that purpose, that she would haue liued a Catholike, but for her ouer-ruling Protestant Counsaile: naminge some of them, no happie members of this kingdome; which your Protestant historians giue way vnto, that she did very often, before such men by politick deuises withrew her from it; frequent the *Sacraments of Confession*, & of the *bleſſed bodie of Chriſt, Maſſe, and the rites of Catholike Religion* (*Edw. Howes* *historicall preface in Queene Elizabeth.*) and protested in publicke Parliament, *neuer to vex or trouble the Romane Catholikes concerning any difference in Religion.* Like was the case of William Cecile Lord Burleigh hir great Counsaile, both for his Religion, in that time; and at his death, charged his sonne Robert Earle of Salisbury, neuer to persecute any of that Religion. Thus hee acknowledged to a worthy and noble witnesse; who, as God is witnesse, so hath testified.

We doe not, we will not contest, with our present, most honoured, wise, and learned Soueraigne; neither enter into his priuate iudgement: But if any the best learned protestant Archbishops, or Bishops you haue, will iustifie all those publicke speeches, writings, and bookes which goe vnder the name of our King, to proceede from him; if it will please him to giue way vnto it, they shall haue maintained against them, that by those published writings, it is damnable for them to persecute vs, and we in conscience cannot, if to gaine a thousand worlds, be of your

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protestant Religion. And we humbly hope this nothing derogateth to his prudent Maiestie; for we openly and willingly write, that concerning all your best learned Bishops, and others that haue written; as namely *Whitgift*, and *Bancroft*, of *Canterburie*, *Bilson*, and *Andrewes* of *Winchester*, *Doue*, *Barlowe*, *Godwyne*, *Field*, *Bridges*, *Hooker*, *Couell*, and all the best students amongst you, were in iudgement far from persecution of Catholikes, and as far from assurance, that they themselues were in true Religion. It is no vaine boasting now to write it; because in all controuerfiall poynts; we haue many yeares since inuincibly prooued it by your best learned Protestant Bishops, and Doctors, (*Protestants Recantation in matters of Religion. l. 1. & l. 2. Protestants Demonstrat. for Catholikes Recusancy. &c.* both in generall; that neither Scriptures, Traditions, Counsels, Apostolike Churches, Fathers, or any authoritie in diuine matters is for you, but all against you, that you haue not, neither hereafter by your Religion can possibly find any Rule or direction to bring you into truth: That there is not, nor can be any true and competent Iudge or Consistorie with you to decide these contentions, and bring you into the right way. That there is neither true Bishop, Priest, or Cleargie man in your Congregation: That in all particular questions betweene vs, you are in error.

All these things so inuincibly prooued by your selues, that now after diuers yeares our
bookes

bookes receaue no answere at all: And your best
learned are so far from taking this charge in
hand, that but for disgrace of these times with
you, they would in their liues and health
not liue in your wauering religion, but be recon-
ciled to the Romane Church, as many of them
 lately at their deaths haue bene. And now in
this your Parliament time, to moue you and
London, to know the trueth, the late Pro-
testant Bishop thereof, Doctor King, in his life
or external cariage, a great persecutor of Priests
and Catholikes, a little before his death did
plainely denounce your Religion to be damna-
ble, renounced (as wee had prooued before of
all such) that he was any Bishop or Cleargie
man; was penitent for his protesting heresie, &
humblie at the feete of a Priest, whom he had
formerly persecuted, confessed his sinnes, recea-
ued Sacramentall absolution at his handes, and
was reconciled to the Catholike Romane
Church, of which he had in his life bene so ve-
hement a persecutor. Zealously and openly pro-
testing, there was no saluation to be had, out of
that holy Catholike Romane Church. There-
fore wee neede not to dispute these matters a-
new.

But because by the present tempests you raise
against vs in this your Parliament, we are affu-
red that your storming persecutions are not
ceased, if your wils and anger can maintaine
their blustrings, therefore we cannot but still

defend our innocencie, and humbly admonish you, that by these courses you offer and doe, & we receaue and suffer wrong. And because you see and know, you are neither able to instruct vs, or your selues, persisting in persecution, you fall into that lamentable estate, preached vnto you out of Pulpit by your now Archbishop of Yorke (*D. Matthews Serm. before the Parliament*) and in publike Parliament denounced by his Maiestie: *Persecution without instruction, is but tyrannie* (*K. James speech in Parliament.*) That you cannot, or vncharitably will not (both leade to that damnable estate) we are now evidently to demonstrate to you, and make knowne to the world for our owne excuse; which we can doe by no better or more certaine meanes in this case, then publish and make knowne to our dearest countrey, that from the first beginning of these your persecutions broached and borne in the first Parliament of Queene Elizabeth, wee haue in all humble and best meanes we could, requested, and sought for instruction, from your best learned Bishops, Doctors, and instructors, among you, if we be in error, by many and sundry petitions to our protestant Princes, Parliaments, and others, that were in chiefe place and command, to procure it, if there had bene any in your Religion that could performe it. If you had that could, and would not, your estate is more then dangerous, if you haue none, can instruct vs, which you make apparant, if you still persist

persist in persecution. You heare our King and your Archbishop call vnto you: *Correction without instruction, is but tyrannie.*

Therefore in this first part of this Protestant plea, and petition of your best learned Protestants in both parts to be vndeniably proued, & iustified by them; wee propose some of those most humble suites and petitions we haue by the best warrant spirituall we had in England, our most Reuerend Archpriest, his learned Priests, and chiefeest renowned Catholikes, presented, to procure, and obtaine this instruction, in conference and disputation, with your best learned Protestant Bishops and Doctors, and with such vnequall conditions on our behalfe, that except the Catholikes of England had bin assured, they were in trueth, and their disputant Priests could not be instructed by any the best learned in your Religion, they could not in conscience haue made so large and disaduantageous offers vnto you, as their seuerall petitions and suits will witnesse: Except you will thinke (to flatter your selues) that these renowned Priests and catholikes, did doubt of their Religion (which their martirdomes and sufferings for it, do inuincibly reprove) and appeale to you for instruction, which you denying and yet so persecuting them, can neuer free your selues from that dolefull condition remembered by our gracious King and your Archbishop; you will further receaue in this first part such iuste

and most reasonable and vnanswereable reasons by the Religions, and proceedings of all your supream heads in spirituall busines vntill his maiesties time (wherein silence will be vsed) King Henry 8. King Edward the 6. and Queene Elizabeth; that as they are set downe by your best protestant writers, we cannot yeelde to you in matters of Religion; neither you in conscience either persecute vs in thele things, or your selues secured in that profession.

Howe Catholike Religion was vniuersally suppressed by Queene Elizabeth, not one Spirituall person hauing voyce in Parlements consenting: no disputation or ordinarie defence thereof permitted to the Catholike Bishoppes and Cleargie: and their duetifull loyaltie notwithstanding their pietie honoured by their protestant enemies.

IN THE first yeare and Parleme[n]te of Queene Elizabeth, when our aunciente holy Catholike Religion was so vnholily, and irreligiou[sly] suppressed, and the new Protestant maner and fashio[n], by her authoritie receaued, as partly before remembred, from our Protestant Histories, and will by them more amplie be declared hereafter: All the Catholike Bishops of England then liuing, so farre opposed against it, that as a Protestant Antiquarie relateth, obseruing the willfull and indi-

indirect proceedings of her, and some few of her secret Councillours, and advisers in that so importunate businesse, far about the compasse, calling, and correction of a yong woman, and laye men, diuers of them vied to proceede to excommunicate that Queene at that time. (*Cambd. Annal. in Elizab. p. 37.* But others which preuailed, advised to referue it to the Pope of Rome: And they all ioyntly contradicted that innouation, and then and there offered as all protestant historians agree (*Stowe and Howes hist. an. i. Eliz. Holinsh. hist. of Engl. Ibid. Theater of Brit an. i. Elizab. Cambd. in Annal. supr.*) publickly to defend and maintaine by disputation, against all aduersaries whatsoever, their holy professiō and religion, and to that purpose assigned and appointed these disputants: *The then Bishop of Winchester, the Bishop of Lichfelde, the Bishop of Chester, the Bishop of Carlile, who had crowned her, the Bishop of Lincolne, Doctor Cole, Doctor Harpesfield, Doctor Langdal, and Doctor Chadsey.*

But that protestāt Q. & her fauorites knowing the weaknes of their cause to be such, and how their chiefeſt champiōs had bene not long before in publike schooles at Oxford, in the time of Queene Marie so shamefully conuincēd, by some of these Catholikes, that they were hissed by the learned Auditors, durst not ioyne with thē in tryal (*Foxe in Q. Mary, Crā. &c.* But the Parlamēt begining on or about the 23. of Ianuary, they had so prepared their way before,

that almost in the beginning of that Parlamēt, they obtained their purpose, for the receauing their new Religion, and effected that in the very first Acte or law of that Parliament (*Statut. an. 1. Eliz. cap. 2.*) and would neuer harken to any motion, or petition for disputation, vntill the laste day of March (*Stowe, Howes, Holinsh. & supr.*) almost two moneths after they had thus vterly excluded the Popes authoritie, and the catholike religion, vsed and practised here in this kingdome, euer since the time of Pope *Elutberius*, and King *Lucius*, as the catholikes, offered in Parliament to maintaine, fourteene hundred yeares togeather, without interruption (*Fleckh. orat. 1. Eliz. ab.*) and publicke Masse and seruice of the church to haue bene here so long, celebrated in the latine tongue. And would not then condiscend to any disputation at all, except the catholikes would accept, (to write in Protestants words; That *Baconus in Theologicis parum versatus, pontificiis infestissimus, & ordinis vindex, tanquam iudex præsideret: Bacon (a layman) vn-* skilful in diuinitie most infestuous enemy to Papists, and persecutor of their order, should be iudge (*Camden Annal. pag. 27.*)

And if we may beleue the present protestant Archbishop, the director of *M. Francis Mason* in their booke of consecration, among so many essentiall matters controuersed betweene the Protestants and vs, they would not dispute any one at all, but onelie three, concerning some ce-
remo-

remories. (Fr. Mason in pref. of their booke of consecrat. and pag. 103.) 1. about common prayer in the Latine or vulgar tongue. 2. Of the power of Churches to change ceremonies. The third and last; Whether communion was to be ministred in both kinds: and the triall of these three ceremonies to be made by a fourth most strange ceremonie, in disputation, onely to be put in writing, within two daies warning at the most, *unum & alterum diem de quaestionibus pramoniti*; as your Antiquarie writeth, and deliuered to their said offensive enemy, Sir Francis Bacon (Camden *annal.* pag. 27.) A thing so ridiculous and vnequal in the iudgement of all learned and wise men, that if it had bene offered before Catholike religion was there condemned, it could not in conscience, either by those learned Bishops and Doctors, or the most learned that euer were in the Church of Christ; nor by the holy Apostles themselves if they had then and there bene, be accepted.

Yet Queene Elizabeth and her aduisers in this, notwithstanding that she had in open Parliament before, as before is testified by our Protestant writers (Howes *historicall preface in Q. Elizabeth.*) openly pronounced that shee would neuer vex or trouble the Romane Catholikes, concerning any difference in Religion: in that very parliament, where she spake these wordes, and made that promise, proceeded to cruell penalties, against those Romane Catholikes; all our holie Bishops were depriued, imprisoned, or exiled:

(*Stow histor. an. 1. Eliz. Holinsh. ibid. Cambden Annal. an. 1. Elizab. Theatre of Brit. an. 1. Eliz. &c.*) So were all other Ecclesiasticall persons that would not doe, as pleased her. Great forfeitures and punishments were imposed vpon all, that should heare Masse, or not be present at the new deuised seruice, (*Parl. an. 1. Eliz. cap. 1. 2.*) præmunire losse of landes, goods, and perpetual imprisonment, and losse of life also, with note of Treason to them, that should denie that supreme spirituall power to be in her, which many Protestants and learned both then and at this time said, and say, she was incapable of. All which notwithstanding that most worthy cleargie in exile, and prisons at home, so caried themselves in all ciuill dutie to that Queene, that they are in that respect recommended and honored by their greatest Protestant aduersaries and persecutors; and for learning and pietie dignified and exalted more by theirs and our enemies, then euer any Protestant Bishops or Ministers, which inuaded their holy places since that time. (*Protest. def. of English Iustice. Godwine Catal. in those Bish. Camden in Annal.*) But of this strange innouation of Religion by Q. Elizabeth, I shall write more largely from these Protestants hereafter.

The vertue, learning, and dutifull loyaltie of the Seminarie or secular (as some name them) Priestes which came after into England, the vniust persecution of them, and catholikes here, and their most christian and religious offers and behauiour.

After Q. Elizabeth had by profane deuises & inuētions of some few irreligeous counsellors, suppressed the auntient catholike religiō of this nation, by such sinister proceedings, as are before insinuated, & to the wonder of the christian world, *orbe christiano mirante*, as this Protestant chiefeft antiquarie truely noteth (*Cambden Ann. p. 39.*) for the vncōscionable maner, & effecting herof: though she had in opē Parlamēt, as befor protested, *neuer to vex or trouble the Roman Catholikes, cōcerning any differēce in Religiō* (*How's historical praeface in Q. Elizabeth*) yet being assured, as the truth was, by her *pauculi intimi*, her very few secret friends (*Cambd. supr.*) that except she became a persecutor, against her faith & promise so publikely, and lately giuen, & so ioyne craft and violence together, the weaknes of her cause was such, and the learning and conuersation of life, of those her Protestant ministers, whom she must imploy in this busines, so vnequall, and inferiour to the Catholike Bishops, and Cleargie of England, that no hope of such successe as they sought could bee, except these holie and worthie men were depriued, imprisoned, banished, or vtterly one way or other, put

put to silence, in such maner, that after their deathes, our most sacred order of Priesthood, which had continued in this nation here, in honor and glorie, from S. Peter the Prince of the Apostles, as we haue made demonstration in other places, might vtterly and for euer be abolished and extinguished, as these fewe secrete friends of those designements open Antipriests, or Antichristians (for the Religion of Christ, cannot be without the Priests of Christs) plotted and hoped to effect. Your principall protestant Antiquarie, thus relateth that cruel Tragedie. (*Camden in Annalib. pag. 36.*)

*Parlamento dimisso, ex eiusdem auctoritate, Episcopis pontificijs & alijs ecclesiastica professionis in-
rumentum suprematus proponitur. Quotquot iurare
abnuerunt, beneficijs, dignitatibus exuuntur, 80. re-
ctores ecclesiarum. 50. prebendarij, 15. praesides Colle-
giorum, Archidiaconi. 12. totidem decani. 6. Abbates
& Abbatissae, & episcopi 14. Omnes qui tunc sede-
runt, praeter vnum Antonium Landauensem, sedis
suae calamitatem.*

The Parliament being ended, by the authoritie therof, the oath of the Queenes supreamacie was proposed to the popish Bishops, and all Ecclesiasticall persons, as many as refused to sweare, were deprived of their benefices, dignities, and Bishopricks. 80. Rulers of Churches, 50. Prebendaries. 15. Masters of Colledges, 12. Archdeacons. 12. Deanes. 6. Abbots, and Abbesses, and 14. Bishops; all that then remained
except

except one *Anthony* Bishop of *Landaffe*, the calamitie of his See. These Bishops inferiour in vertue and learning to none in Europe, as your Protestants acknowledge (*Mason lib.3.consecrat. c.1.pag.100.Cambd. in Annal.sup.Stowe histor.an. 1.Eliz.Holinsh. hist.of Engl.16.*) thus deposed and imprisoned, and there to languish to death, they thought none could suruive to consecrate anie more priestes for England: and all rulers of our Colledges in our (then renowned) Vniuersities thus expelled, that would not forweare themselves in such a sacrilidgeous manner, they thought themselves assured, we could haue no succession of Catholike students here to enter into that holy priestly order.

But, *non est consilium contra Dominum*, there is no counsayle against our Lord. The prophane craft and wylineffe of a few wicked men, ioyned with a womans spiritual supreamacie, was too weake to oppose and battaile against the heauenly wisdome and will of God. For a very small number, and those of the meanest then, of our glorious Cleargie, transporting themselves to Catholike nations, and by such poore meanes as they could procure, liueing in collegiall discipline and order at *Doway* in Flaunders, where our common happie and spirituall Nurse and Mother is, haue so wounderfull and far beyond the reach of your protestant polycies and stratagems, to the honour of God, and his holy cause, against you, multiplied and encreased, that the num-

number and glory of our renowned publike-ly stiled writers, which in this time haue come from thence, giueth not place to anye age, since our firste conuersion to Christe (*Pisf. de virg. illustrib. Brit. atate 16. 17.*) our holye Martirs violently put to death by your Edictes, and proceedings (*Stowe histor. in Henric. 8. Elizabeth. & Iacob. Catalog. martyr. sub Henric. 8. Elizab. & Iacob. 1. 5.*) exceede the number, & are not exceeded in glorie by any, that histories amonge vs remember, or whose memories by iniquitie of times are not remaining, except the *nouenius persecution*, duringe but nine yeares (*Gyldas de excid.*) ours nine-times as longe) vnder Dioclesian the tyrant. The Religious men of our Nation, all the spirituall Children of that Mother, are nowe possessours of manye Religious Colledges, and Monasteries, vnder Catholike princes, and some of them in England, with so many of ours, are enrolled in the Catalogue of glorious martyrs, and a great number here stil working in this holy labour with vs. And if to enter into scholes with your best learned, wee needed their assistance, wee doubt not, but diuers of them are both wel able, and also readie to assist vs.

But wee haue euer bene so far from either needing or requiring it, of them, that when you gaue vs the greatest hopes of disputation, wee neuer sent for any of our owne re-

enowned professors lyuing in forraine nations: But as true Priests of England are the successors of Saint Peter the glorious Apostle, and his holie Disciples in this Nation, by a continued and neuer yett interrupted Hierarchicall succession to this daye, as we will iustifie against your best antiquaries, and diuines; and firste after our Bishops by you deprived, imprisoned, and persecuted, vndertooke this quarrell of God in hande against you, and gayned many soules to Christ; and for no crueltie or persecutions you raysted, or exaggerated against them, coulde at any time be forced to forsake that holie combate, they had vndertaken: But as true Pastors they aduentured, and gaue their liues for the sheepe of our highest shepheard and redeemer: so to the hazard of the honour of Catholike Religion, if Protestants could haue put them to foyle, in all these miseries and afflictions, destitute of bookes, conference and harbour, oftentimes to hide their heades, they were euer readie to offer, and entreate for tryall, with vnequall conditions; and so vnequall and preiudiciall to the disputant Priests, and Catholickes of Englande, that except they had beene so confidente in their cause, that they could not be ouercome, and the Protestant Bishops and Doctors compleately furnished and provided of all thinges requisite to such a conflict, if their quarrell were iust,

iust, had not bene desperately diffident in these matters; neither might the Catholikes in conscience haue made those suits and offers, or these protestants without damnable shame haue refused them: as the petitions themselves will be euerlasting witnesse to the world.

And when the protestant state of England had in about twenty of the first yeares of Q. Elizabeth, afflicted vs with many miseries, and had put many of our renowned and best learned priests, *M. Sherwine, Feord*, and others, to whom they durst not graunt priuate disputation (in the Tower it selfe though neuer so secret) vniustly to cruell death: and had vsed *M. Campion*, the glorie of that Societie in England, in such measure, neuer allowing him to defende his owne written booke, though neuer so priuatly, vntill by tortures and rackes they had almost deprived him of his life; and after with many of our learned and holy priests, did deprive him thereof; had banished *M. Heywood*, and *M. Parsons* had forsaken England, the three prime English Iesuits of that time; And no other religious man either of that, or any other order, but onely priests being here; and of them about thirtie in prison in the Tower, Marshalsea, Kings-bench and other places: About which time, the 27. yeare of her raigne, Queene Elizabeth was so vnmindfull of her promise made in her first parliament before remembred, that by degrees shee clambred vp, to the heighest pitch of persecution

tion, against her Catholike subiects, that she imposed twenty poundes for euery moneth absence, frō that her new seruice (*Parl. of Q. Eliz. iii. Recusancy*) at which to haue bene present, had bene damnable sinne and heresie, frō our first conuersiō to Christ, vntil the yeare of K. Edward the sixt a child, both by the lawes of the whole Catholike Church, and of this kingdome.

And not content with this, proceeded to that contempt of the Priestly dignity of our most blessed Sauour and Redeemer, his holy Apostles, and all holy Bishops; and Priests since their time; that she intended to make it treason; and al that willingly receaued such men (as Christ our Sauour commandeth all men to do) vnder a great woe and penaltie of losse of libertie, lands, goods, and life also, which she after enacted for a law in that Parliament. Whereupon, and for preuention of so vnchristian proceedings, the chiefeſt catholikes of this nation, with the consent and directiō of their learned secular Priests, then onely here remaining (and no religious men being at that time, or diuers yeares after in England) humbly preferred to that Queene, in her Parliament time, when shee decreed that bloody edict, this most christian, and more then equall petition, following word by word.

TO THE QUEENES MOST

Excellent Maiestie, the humble petition of her Catholike subiectes of England, in the 27. yeare of her raigne, wherein their innocencie is iustified, and their Religion offered to be maintained for holy, against all Protestants.

MOST mighty, and most excellent, our dread Soueraigne Ladie, and Queene: the necessitie of our lamentable Case hath emboldned, yea necessarily enforced vs, your Maiesties Catholike and approoued Loyal subiects, to present our manifold griefes and miseries, to the merciful viewe, of your Maiestie. We could still haue bene contented (as hitherto we haue bene) with silence to haue made vertue of exceeding great necessities: But now most gracious Soueraigne, the Law of God and nature doth Councell vs, to appeale vnto your most excellent Heighnes, our head-spring, and fountaine of mercy, for the lightning of some heauy yoakes, which by common reporte we haue iust cause to feare, are intended shortly to be layed vpon our weakned and wearied neckes.

To speake to so potent and prudent a Prince, as it may be reported boldnesse; so not to speake in a poore and distressed subiect, may be deemed guiltines. Wee doe therefore, most deare soueraigne, with all humilitie and no lesse sorrow, cry out and complaine,
that

that our afflicted harts haue conceaued an vnspeak-
 grieffe: For What wound can be more mortall to the
 bodie, as treasonable accusations to innocent mindes?
 We your Catholike subiects, which hitherto haue
 bene, and euer will be as well carefull to please your
 Maiestie, as not to displease almighty God, What la-
 mentable state was euer like to ours, that we poore
 wretches in discharging our conscience towarde
 God, are reported of, and that before your sacred
 Maiestie, to be euill affected towarde your Royall
 person, and princely dignities, and that vpon the
 vyle action and intend of euery lewde person, we
 must be condemned all for traytors? as it appeareth
 in bookes daily printed against vs, wherein we are
 most odiously tearmed blood-suckers; and by vncha-
 ritable exclamations, it is published, that your Ma-
 iestie is to feare so many deaths, as there be Papists
 in the land. Would God our harts might be layde o-
 pen to the perfect view of your Maiestie, and all the
 world; no doubt our thoughts should appeare cor-
 respondent to the expectation of so mercifull a
 Queene, in all louing, true, and faithfull subiection,
 and would giue de we deserte of mercie for re-
 ward.

For most deare Soueraigne, Where our greatest
 accusation ryseth vpon our recusancy, or absence
 from the Church, which hath deuoyded vs of all your
 wonted graces, and special fauours, we take al-
 mighty God to witnesse, that this our refusing and
 absenting our selues is not grounded in vs vpon any
 contempt of your Maiesties Lawes, or any other Will-

full or trayterous intent, but altogether vpon meere conscience, and feare to offende God. This God knoweth the searcher of all hearts, and to the ende, that our sincerity and dutifull meaning may appeare the better; We doe protest before the face of the eternall God, and Lord of vs all, and doe craue his dreadfull indignation in this worlde, and sentence of endlesse dampnation to bee our portion in another worlde, if wee doe practise, speake, or write any thinge in this poynte, more or lesse in respecte of anie worldlie pollicie, but onelie as the duery of euerie good Christian Catholike bindeth him. In which opinion, if happelie wee bee deceaued, yet if wee should doe contrarie to that we thinke in conscience to be right, we may iustly be accounted men voyde of all grace and honesty, pretending in shew, and thinking otherwise in heart, false dissemblers, hatefull to God and man, and in truth the most dangerous and worst subiects that may be in a common wealth, as a prest to any wicked or desperat attempt.

No lesse is verified in the late moste execrable example of that monster Parry, whose detestable endeauours, doe giue euidente testimonye, that the cruell vypar, euer temporising and makinge ship-wracke, of all faith and Religion, hath thereby at length, losse both taste and habite of the grace and feare of God. Let such diabolicall dissimulation, and trayterous thirste after halloved blood, sinke according to Gods iudgement to their deserued doome of deepe damnation; We for

our parts vtterly deny, that either Pope, or Cardinall hath power or authoritie to commande, or licence any man to consent to mortall sinne, or to commit, or intende any other acte, contra ius diuinum; much lesse can this disloyall wicked and vn-naturall purpose, by any meanes be made lawfull; to witte, that a naturall subiecte maye seeke the effusion, of the sacred bloode of his anoynted Soueraigne: Whosoever hee bee therefore spirituall, or Temporall, that maintaineth so apparant sacriledge, wee therein renounce him, and his conclusion as false, deuilish, and abhominable.

But nowe to retorne, to our purposed matter, wee doe promise, that wee will hereafter be redde and willing to resorte vnto Churches, and other places, where publicke exercise of prayer is vsed, if the learned nowe assembled in conuocations, hall bee able by sufficiente groundes of Diuinitie, to prooue to the learned of the catholike Church, that wee (being in Religion Catholike) may without committing mortall sinne, frequent those Churches, where the contrary religion is professed, and exercised. If conscience onely had not pressed vs in this point, those of our Religion would neuer haue suffered therefore so many disgraces, & impouerishments.

And if that the mercifull eyes, of your clement Princely nature, could but see the continual terrours, the streight imprisonment, the reproachfull arraynement, making no difference, in place nor time, betweene murderers, felons, & rogues, and be-

twene gentlemen of all degrees, descended of honorable and worshipful parentage. Their arraignments being onely and directly for matters of conscience, as also the famine, and miserable ende of diuers imprisoned, the pittiful Whippings, the penaltie of twentie pounce a moneth, by reason whereof many good and worshipful housholders, their wiues and children are brought to extreame povertie: Many stand out-lawed, and a number of poore soules remaine prisoners for that cause: beside many other strange distressed Catholikes, whose miseries heretofore not throughtly known to your Maiestie, haue bene and are digested with mildnesse, and tempered with dutifulnesse: hoping that now at length our approoued patience, will mooue your most tender heart, to haue some pitie and compassion of vs.

Moreouer (moste gracious dreade soueraigne Ladie and Queene) it may please your most excellent Maiestie, to graunt vs the grace and fauour to heare the vnfolding of our greater, and more dangerous calamitie hanging ouer our beades. For as much as nothing is more often and deeply to be called to our mindes then the frailtie of men, and howe apt and prone we are to all sinne and wickednesse: for the staye and remedie whereof our Lord and Sauour Iesus Christ, hath instituted and left behinde him, moste holy and blessed sacraments, for the comfort of mankind, and hath commanded the vse of them to be continued and preached in the Catholike Church, as the

conduits of his grace, without the which the benefits of his deare passion cannot ordinarily descende or be applyed vnto vs, as by which we are receaued, confirmed, remitted, fedde, gouerned, multiplyed and absolutely prepared to life cuerlasting.

These benefites are to be valued at no lesse price to vs, then they were to our forefathers, who religiously esteemed the want of them more dangerous, and discomfortable then death it selfe. The ordinary ministers whereof are, and alwaies haue bene catholike Bishops, and Priests, lawfully called and anoynted, to that charge and spirituall authoritie, whom by diuine ordinance we are bound to heare, receaue and obeye, with due honour, and reuerence, and to seeke vnto them as to the dispensers of the mysteries of God, for counsel and helpe howe to liue and die in the loue and fauour of him, who hath power to cast both the body and soule of his enemies, into perpetuall tormente of hell fyer.

In consideration of all which necessary poynts, and for the humble and true purgation of our selues, we doe protest before the liuing God, that all and e-
 uery Priest, or Priests, who haue at any time conuer-
 sed with vs, haue recognised your Maiestie their vn-
 doubted and lawfull Queene: Tam de iure, quam
 de facto. They speake reuerently of you: They deuely
 pray for you; they zealously exhort your subiects to o-
 bey you; they religiously instruct vs, to suffer patiently
 what authoritie shall impose on vs; yet they precisely
 admonish vs, that it is an heresy condemned by

generall Councils, for any subiect to lifte vp his hand against his annoynted. This is their doctrine, this they speake, this they exhorthe; and if wee knowe, or shall knowe, in anie of them one poynt of treason, or treacherous deuise, or any vndecent speach, or any thought iniurious to your Royall person: wee doe binde our selues by oathe irrenocable, to bee the first apprehenders and accusers of such.

If nowe (most Gracious Ladie) these Priestes, who haue not at any time bene detected, accused or charged, with anie acte, or deuise of treason, shall offerre to continue within this your Realme, and for so doing, shall be adiudged traitours, be it for their comming hither, or continuance here, or for practising, or administering of the blessed Sacramentes onelye: then consequently, wee your faithfull and louing subiecttes are like to bee capitallie touched with the same, treason: and wee knowe by no possible meanes, how to cleare and keepe our selues from it. For When the Prophets, and annoynted Priestes of God, mooued by Zeale to gayne soules, doe repayre hether, to distribute Spirituall comfortes, according to euerie mans neede; and comming to our gates to craue naturall sustenance for their hunger and persecuted bodies, promising vs also ghostlye foode, and medecine for our vncleane soules: What shall wee nowe doe? We doe verily beleue them to be Priestes of Gods Church, wee

d96

doe certaine lie knowe, that they doe daylie praye for your Maiestie. Their predeceffoures in that calling haue ministred Baptisme, and Confirmation vnto your Maiestie, annoynted you Queene, and ordinarily and rightlie placed you in your Royall seate, as all your Maiesties ancestours haue bene.

O poore Wormes ! What shall become of vs ! What desolatione are wee brought vnto ! O God of Heauens, Earth and Men witnesse with vs, and pleade our cause. O moste lamentable condition, if wee receaue them, by whome we know no euill at all, it shall bee deemed Treason in vs: if wee doe shutte our doores and denie temporall reliefe to our Catholique Pastours, in respect of their function, then are wee all, already iudged most damnable Traytours to Almighty God, and his holie members, and are moste guiltie of that curse, threatned to light vpon such as refuse to comfort and harbour the Apostles and disciples of Christ, saying Whosoever shal not receaue you, nor heare your wordes, truly it shall be easier for them of the lande of Sodome and Gomorra in the daye of iudgemente, &c. against which irreprooueable sentence, wee maye in noe wyse wrastle.

Beholde (most gracious and Liege Soueraigne) into what streight we are plunged; be fauourable we beseech your heighnesse, to the liues and soules of men, it is the force of your Royall Word, and the

protection of your large prerogative, that can onely disperse these torments, and direct vs, to the calme and safe haven of indemnity of conscience. The mindes of men, (most heigh and royall soueraigne, are vttered in their Willes, and their Willes With affections are commonly exprest in their wordes and deedes. Let our deedes thoroughly be examined, and there shall be found harboured, neither in our Willes euill affects: neither in our mindes disloyal thoughts. Wherefore With most deepe sighes, prostrate before the throne, and at the feete of your Heighnes royall Maiestie, We With all humilitie, doe submit these our lamentable griefes: And albeit, that many wayes We haue bene afflicted, yet this affliction following (if it be not by the accustomed natural benignitie of your Maiestie suspended, or taken away) Will light vpon vs to our extreame ruine, and certaine calamitie, that either We (being Catholikes) must liue, as bodies Without soules: or else loose the temporal vse both of body and soule.

O most mighty Queene, let your excellent and heauenly vertues now take their chiefe effects, let your rare and incomparable Wisdome enter into the consideration of these poynts, and let that Orient pearle and gracious Worke of nature, which in your royall person hath so many wealthful yeares shined amongst vs, and administred most bright and comfortable beames of grace to all men: Let this vnspokeable and singular good nature of yours, deare Ladie and Queene, delight to worke another thing like it selfe, or at least dislike to suffer a thing contrary to
it

it selfe. Knit the bodie and the soule together; Let not vs your catholike, natiue, english, and obedient subiects stand in more perill, for the frequenting the blessed Sacraments, and exercising the catholike religion, and that most secretly, then do the Catholikes subiect to the Turke publickly: then do the peruerse and blasphemous Iewes, haunting their Synagogues, vnder sundry Christian Kings openly: and then doe the Protestants enioying their publike assemblies vnder diuers catholike Kings and Princes quietly. Let it not be treason, for the sicke man in the body, euen at the last gaspe to seeke ghostly councell for the saluation of his soule of a catholike Priest: so shall both soule and body, spiritual and temporal, according to our most bounden dutie serue you truely: and praye for your long and most prosperous raigne effectually. Then shall this your gracious tolleration sound out your most famous memory so tryumphantly to all nations, that the same shal be preserved of record from age to age, and consecrated to endles glorie and renowne.

Accept most mercifull Prince our faithfulness, regard our dutifull hearte: despise not our sincere affection. Let our rehearsed miseries be relieved with your renowned mercies; accompt those subiects to be vndoubtedly faithful in whose accusations and liues, hath appeared a chiefe and speciall care not to offend God. It now behoueth vs moste humbly to craue your maiesties gracious pardon: for that we haue not obserued the vsuall breuitie of supplications, being destitute of friendes to speake in our behalfe; Wee
are

are driuen to set downe. Somewhat largely by Writing that which might by speach with les tediousnes bene vttered. Finally We make our humble petitiōs, that your excellency wil giue vs such credite and affiance to our words & othes, that we may frō henceforth be deemed cleere & voyde of al suspition, both in thought, word & deed: to refraine publick places of prayers, on- ly for feare to fall into dānable sin, & not in any hope or regard of any worldly preferment or policy. Secōdly to haue that pittiful consideration, & remorse of our calamities, as may be thought most expedient to the comfort of vs afflicted, and most agreeing with your M. most gracious pleasure & good likeing. Thirdly & chiefly, not to suffer any law to be made, whereby Catholike Priests of this realme shall be banished, & their receiuers highly punished. Grant, O merciful Q. that we may do the works of mercy & charity to Gods Priests, so long as they pray for your M. & vse themselves dutifully: we are the more encouraged thus boldly to entreat with your M. because in former years it hath bin deliuered in pulpets, & published by books late printed, & otherwise diuulged, that your clemēcy neither hath, nor will punish any of your catholike subiects for their cōscience, in matters of religiō only. For our parts what successe soeuer shal grow vnto vs by reason of this our humble supplication, we do aduisedly & firmly vow to God, that your M. shal finde such subiects, as God requireth, and your M. desireth. That is most louing, most loyal, and most dutiful. Our Lord God preserue your M. to our inestimable ioye, and your endlesse felicitie. Amen.

*The Parlements vniust proceeding against Priestes
and Catholiks, and persecution without all cause
by their owne iudgements.*

Hitherto the petition of the Catholikes
of England penned by the reuerend Priests
in that time, and by their assent presented to
Queene Elizabeth, and to her handes deliuered
by M. Shelly, in the 27. yeare of her raigne, as
she walked in her Parke at Greenewich, and at
the time of the Parliament then holdē, by which
Parlament, all English men made Priests since
the feast of the natiuitie of S. John Baptist, in
the first yeare of her raigne, were made Tray-
tors, and the receiuers of them fellons. The
same M. Shelly for his presuming to deliuer it
vnto that Queene, not acquainting her priuie
Councell there-with before, and for no o-
ther cause, as hee often protested, was by
Sir Francis Walsingham then chiefe Secre-
tarie, committed close prisoner to the Mar-
shallsey, where he dyed; which was the summe
of the answere made vnto this most humble
and religious petition, which notwithstanding,
that Queene and her Parliament then procee-
ded in making that cruell Lawe, as commonly
the Protestants since haue presumed: Although
M. Robert Apreece of Washingly in Hunting-
ton shire lately deceased, and in his life, a wor-
thy Confessor, did often affirme before diuers &
credi-

credible witnesses, approving it againe not three weekes before his death in the presence of many, being thereof of purpose demanded, that the Earle of Kent which then was, and present in that Parliament, did constantly affirme that Queene Elizabeth did not confirme that statute, but said *I' a visira*, which disabled it to be a lawe.

He testified further, God is called to witnes of this true relation, that a gentlemā named M. Hambdon, at that time gentleman vsher of Bromley, then L. Chancellour, and present when the Queene came to allowe or disallow the lawes, then entreated, and assuredly iustified to the same M. Apreece, and diuers other gentlemen assembled together at a supper that very daye, that this Bill was not passed by the Queenes consent, but she said as the Earle before affirmed; and that giueth more strength for this to be so. The same M. Apreece confirmed vpon his owne knowledge, that this statute was not put in the written copie or Catalogue of the lawes that passed in that Parliament, & was diuulged, and so continued a fournight together in common acceptance, without contradiction.

But howsoever the trueth of this is, most true, and too true it was and is, that by onely pretence of such a lawe, many holy and worthy Priestes haue bene most cruelly put to death, and most grievous afflictions rayfed and prosecuted against the Catholikes of England by that
onely

onely warrant. Yet this Queene sometime before her death; or at least some of her priuie Councell gaue some hope of a mitigation, thinking perhaps that after her death, his maiestie that nowe is, being vndoubtedly by his true and most lawfull right to succcede, could no be so well pleased to finde the Catholikes of England, which had endured so much for their constant defence of the most vnquestionable tytle of him and his holy mother, to be so grievously afflicted by the Protestants estate of this kingdome which had not bene so friendly and fauourably vnto it. Therefore some hopes were giuen to the Archpriest of England then, that his Priestes should at the laste haue disputation with their Bishops and Doctors; and this was so credibly related and denounced vnto him, that two seuerall times he sommoned & appoynted foure of his learned Priestes to vndergoe that combate. His assigned disputants were these: *D. Veston. D. Smyth. D. Tho. Wright, and M. Richard Broughton.* Three of these also hee appoynted to despute, *D. Smith, M. Wright and M. Broughton* at the Parlament in *K. Iames* his time, when the new oath was enacted, and for the fourth assigned Doctor *Bishop.*

And to confirme further this relenting disposition in that Queene, and the wisest of her counsell, besides that which is written before, those Priestes whom hee that writeth for the new oath vnder the name of *M. Roger Widdring-*

ton doeth vntruely challenge for his opinion, as both their late Apologie to the contrary, the martirdome of some of them for onely refusing it (as namely M. Robert Drury) and the confession and acknowledgmen^t of that author himselfe vpon certaine knowledge doe testifie, they still iustifie that the councell of Q. Elizabeth promised quietnes and tolleracion, vpon Priests acknowledgmen^t of temporal obedience vnto her, which none denyed: and this was the mo^tiu^e as these Priestes haue often protested (for I am none of them) that they were willing to yeeld so much as their spiritual bond and dutie to the See Apostolik which they except, would permit to Queene Elizabeth then their Soueraigne.

Neither can wee without great aspersi^on of dishonour, and all hope of all kinde of penitencie in that princeesse be of other minde. For hauing publicly so protested in parlament, neuer to vexe or trouble anye Romane Catholike for matter of Religion, her case (euen by protestants iudgement, not to persecute for Religion) should be too desperate by their owne proceedings, especially if we a little reflect vpon that, which all the christian world can witnesse both for priests and Catholikes, and our protestant histories, themselus thus deliuer vnto vs in these wordes: Elizabeth succeeded her sister, & began her raigne with so generall applause, as her sister did, by reason the Cleargie, the Nobilitie

bilitie, and most of the commons were Romane Catholikes, who neuerthelesse, although they knew her full determination, was to alter their settled course in Religion, yet they all with one consent being set in the Parliament house, when the certaine newes was brought thē of Queene Maries death, they acknowledged her immediate right, and presently declared the same by diuers Proclamations, and forth-with prepared themselves to performe their homage and fealtie, which shee graciously accepted. (*Hoves Historical preface in Queene Elizabeth. Stowes Historie. anno 1. Elizabeth. Camden in apparat. Annal.*)

Thus these Protestant historians, and these renowned Bishops, Priests and Catholiks were so far from rayling the least resistance against her, when as we see they might easily haue kept her from being Queene, if they would haue proceeded as Protestants vse to do, that those holy Bishops, as your greatest Protestant antiquarie writeth (*Camden annal. pag. 27.*) though they both thought Queene Elizabeth at that time to deserue the censure of Excommunication, and that they had power and authoritie to inflie it on her, yet they refrayned to doe it, leaste by that meanes the people and subiects of England would take armes against her, and so depose her, being by them excommunicated. And thus tender of this Queenes safety and quiet (though after excommunicate, and for her birth

by our Protestant historians and statutes themselves not in the best estate, were all Priests of England, after that not onely at that time of the statute against them, they were all most free and innocent, as is iustified in the petition before, & confirmed by our Protestant historians, which cannot charge any one Priest of those dayes with temporall disobedience; but euer after continued in the same dutie and loyaltie, not any one accused of the contrarie, except they will instance in *M. Ballard*, for the businesse of the Queene of Scotland, and her sonne his Maiestie that now raigneth, and long and happely may he raigne amongst vs, which we thinke for their dutie they owe to our Soueraigne and King *James*, Protestants should not be hastie to vrge: and if they should, and that matter were as the Protestants then pretended, yet but one Priest in 44. yeares, seruing for their purpose, they may now acknowledge how vnequal and vniust a thing it was, to condemne so venerable & heigh a function, generally for so an heynous offence, when they finde none guiltie by their owne proceedings.

And this innocencie of Priestes was that, which in those latter dayes of *Q. Elizabeth* so inforced that Queene and her counsell, so cunningly as they could with their politike reputation, not to be altogether contrary to themselves, and not ingeniously acknowledge the wrongs and iniuries they had offered and done

for Priests and Papists.

to that sacred vocation, to stay the fury, and mitigate the rage of their former persecution, by occasion whereof, and Priestes prooued thus innocēt, diuers religious men, which sparingly before (as those of the Societie) or not at all (as the Monkes of the order of S. Benedict, had visited England) resorted hither in some numbers in those latter dayes of that Queene. And thus much of the honor and loyaltie of Priests, and vndeniable trueth of the Religion they taught in her time.

Howe the Priestes and Catholikes of England, neuer deserued the least persecution or affliction, vnder our Soueraigne King Iames, but rather fauour, honour, and reuerence.

NOW let vs come to the time of our dread leige and Soueraigne King Iames: as the world well knoweth, the affection and dutifull loue of the Priests and Catholikes of England toward his Maiesties right and most vndoubted true title to this kingdome, in the dayes of Queene Elizabeth, yet euer performing due obedience vnto her, was not inferior to the best Protestants of this nation: so it pleased his Maiestie without any exception of Priest or Papist, generally to speake in publike Parliament of this whole Hand. *I am the husband, and all the whole Ile is my lawfull wife: I am the head, and it is my bodie: I am the Shepheard, and it*

in my flocke (King Iames parl. 1. sess. 1.) He therefore accounteth vs poore members of this his wife, his bodie, & flocke, for being but one husband, head and shepheard, he hath but one wife, body and flocke by that relation. And at his entrance hither, by his regall testimonie, wee that be priestes and Catholikes applauded and embraced it with as great ioy and alacritie, as those that were Protestants, and of his Religion, as they pretende: his Maiestie tearmeth it (sess. 1. supr. parl. 1.) a ioyfull and general applause, and unexpected readines of our deserts, memorable resolution, most wonderfull coniunction, and harmonie of our hearts, in declaring and embraceing our vndoubted King and gouernour at his first entrie into this kingdome, the people of all sortes rid and ran, other flew to meete him; their eyes flaming nothing but sparkles of affection, their mouthes and tongues uttering nothing but sounds of ioye, their hearts, feete, and all the rest of their members in their gestures, discovering a passionate longing, and earnestnes to meete and embrace, their new Soueraigne.

Thus it pleased him to embrace vs in generall, as his most louing and dutifull subiects: and in particular thus he pittied our former afflictions, and intended to mitigate and relieue them: my minde (saith he) was euer free from persecution or thralling my subiectes in matters of conscience. (King Iames in Parliament) therefore of himselfe he did not thinke vs worthie to be persecuted or inthrallled, but rather light-
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ned of those miseries, as his next wordes a warrant: I was so far from encreasing their burdens with Roboam, as I haue so much, as eicher time, occasion, or lawe could permit, lightned them. And in his censure against *Conradus Vorstius* the Dutch heretike, recounting the differences betweene protestants and vs, hee findeth not one for which we may be persecuted, but the contrary.

At his comming in, he set the Catholikes and Priestes at libertie, gaue free pardons vnto all of them, both priests and others, that would sue them foorth, and paye foure or five Nobles at the moste for them to the Lorde Chancellour: In those pardons, hee remitted both the guilt and danger from priesthood, and much more then any of vs had transgressed in, he stiled vs as our dignities, discentes, or callings were, gentlemen, priestes, or of what degree, dignitie, or preeminence soeuer he were, his beloued subiects: which wordes and state are incompatible with the name of Treason: in those pardons hee pardoned whatsoeuer could be in any rigour interpreted to be within the daunger of that Lawe, both our comming into England, and abyding and remayninge heere: so that by pardon being dead, they cannot possiblie be reuiued, because the graunt is irreuocable. Our comming in, was but one indiuiall acte and offence in Lawe, and so remitted, cannot be offence: our continuance,

and remayning so long as we doe not reiterate it againe, by going foorth, and comming in the second time, is also but one particular, singular, and indiuidual action, without discontinuance, one *ens fluens*, as all such not interrupted be: an hower, a daye, a weeke, a moneth, a yeare, a life, an age, and the like. This all philosophie, & common reason (whereon our common law is, and must be founded) teacheth vs. Thus diuers protestāt, & good lawyers haue answered: thus his Maiestie esteemed, when hearing of a priest named M. *Freeman*, put to death for his priesthood, by the Iudges of Warwicke, soone after his Maiesties comming hither, with signe of sorrow answered: *Alas poore man, had he not four nobles to buye his pardon*: by which he concluded, that a priest being pardoned for his priesthood, could not after for being a priest be put to death, or rearmed a traytour, or indanger his friends and receauers, but was a free and lawfull true subiect, from that imputation. His Maiestie also allowed the times of Constantine for times of true Religion, and the Roman Church then, and after, to be the true, & our mother Church, and not to be departed from.

Then wee may not so vnder-value the learning and iudgement of our learned and Soueraigne in diuinitie, and histories, but he well knoweth (which no learned man is ignorant of) that in the time of Constantine, the Church of Rome had the same holy sacrifice of Masse,
and

and the same holy sacrificyng priesthood, which now it hath, which I will hereafter demonstrate by the best learned protestant antiquaries of this nation, as also that the Church of Rome at the reuolt of King Henry the 8. was the same in all essential things, which it was in that prefixed time of Constantine; And to be liberal to my needy protestant contrymen in this case, I say, that the Church of Rome, & the Religion of the Priests of England, their priesthood, and sacrifice of the Masse, is the same which were in Rome, and in this Iland also in S. Peters time, & in euery age without interruption since then, vnto these dayes of Protestants. And if we may beleue Isaac Casaubon, the stipendarie champion for the Protestants of England, who saith, *ab ore regis accepi*, and *hac est Religio Regis Anglia*, &c. (Isaac Casaubon contra Cardinal Peron. Pag. 50. 51. 52.) I haue it from the Kings mouth, this is the Religion of the King, this is the Religion of the Church of England: The fathers of the Primitive church did acknowledge one sacrifice in christian Religion, that succeeded in the place of the sacrifice of Moses. The sacrifice offered by Priests, is Christs bodie, and the same object, and thing, which the Romane Church beleueth.

These and such things troubled the heads of some great Protestant persecutors in England, (their consciences being guiltie of some-what not good) that they coulde not enduer the least clemency of his Maiestie towards his loy-

all and truest catholike subiects, but olde stragems and tragedies of Queene Elizabeths time, must needes be renewed and playde againe, to bring not only the Catholikes of England, but their holy religion (if possible it could be done) into obloquie, especiallie with his gracious Maiestie: and thereupon an execrable and most damnable treacherie by gunpowder was to be inuented, for a few wicked & desperately minded men to doe, whom many protestants tearmed papists; although the true Priests and Catholikes of England knew them not to bee such, nor can any protestant truly say, that any one of them was such a one, as their lawes and proceedings against vs, name Papists, Popish recusants, or the like. What he was, papist or protestant, rich or poore, noble or vnnoble, of Courte or countrey, that was inuenter of this horrible deuise, I will not discusse, but referre all indifferently minded men, and of iudgement able to discerne the probable trueth in such a cause, to the historie and circumstances thereof, as they are set downe by the Protestant historian, M. Ed. Hows (*histor. of Engl. in King Iames.*)

But to graunt to our Protestant persecutors, for argumenrs sake (that which I may not) and they will as hardly proue, that this wicked interprise was first inuented by *Catesby*, and some of his consorts, and that diuers of them were papists, and had acquaintance with the chiefe Iesuite then in England, who at least in confession

fion knew of this conspiracie, & did not reueale
 it: that there were foure of this cōpanie arraign-
 ed for the conspiracie, three gentlemē (though
 two of these, *Fauxe* and *Keyes* were but seruing
 men) as the fourth, *Thomas Bates* styled yeoma,
 that one Knight and three Esquires concealed
 it, of which the Knight was so ignorant, that as
 the Protestant relator of this matter saith, at
 his death he spake these wordes (*Howes supr. in*
Sir Edward Digby) If he had knowne it first to haue
 bene so foule a treason, he would not haue concea-
 led it, to haue gayned a world: Which he could
 not haue truely said, if he had knowne it in par-
 ticular, & in it selfe a most horrible damnable
 thing; and the rest as this author writeth, dyed
 penitent; and besought all Catholikes, neuer to
 attempt such a bloodie acte, being a course which
 God did neuer fauour nor prosper. Those that were
 vp in tumult with *Catesby*, were (as the Prote-
 stants relateth (*Howes supr.*) neuer full fourscore
 strong, besides many of their houshold seruants (no
 doubt papists if their maisters were so) forsooke them
 howeuerlie: yet they diuulged many detestable vntruths
 against the king & state, omitting no scandal which
 they thought might serue their traiterous purpose, &
 that they were assembled and prepared to some special
 seruice, for the aduancement of the catholike cause,
 hoping thereby to haue drawne into their rebellion,
 those of that religion, & other wilful malecontents:

And to make euident, it was rather a madde
 desperat attempt of one priuate kindred, or

acquaintance, then of any religion. Thus it is credibly recounted by them that knew their discents (for I was a stranger to them all) *Catesby* and *Tresham* were sisters children; the two *Graunts* brethren, and the elder intermarried with *Winters* sister, calling his eldest sonne *Winter Graunt*: the *Winters* Grandmother, was sister to the Grádmother of *Catesby* & *Tresham*, and so they were kinsmen. *Torke*, and the *Winters* sisters children, by the *Englebies*: the two *Wrytes* long time dependers of *Catesby*, and their sister married to *Percy*: *Catesby*, *Tresham*, *T. Winter*, two *Wrights* and *Graunt* were in Essex rebellion. All these were yong except *Percy*, who gaue the Pistoll to his Maister the olde Earle of Northumberland in the Tower: And if any of these were Catholikes, or so dyed, they were knowne Protestants not long before, and neuer frequenters of Catholike Sacramentes with any Priest as I could euer learne: & as all the Protestant courts will witnesse, not one of them a conuicted or knowne Catholike or recusant. And of all these remembered of that conspiracie or acquainted with it, the *L. Mounteagle*, now *L. Morley*, who disclosed it, was most noted to be a Catholike, as his Ladie and Childre were.

Therefore seeing (as the Protestants haue testified) no Catholikes could by any deuise, be drawne into this matter, not one among so many hundreth, or thousands of knowne Catholikes

likes priuie vnto it, but detesting it when it was knowne, the *Archpriest* by writing condemning it presently when he vnderstood it, all his *Priests* abhorring it, & euery one of the with the *Archpriests* warrant, and the consent of the chiefeest *Catholikes* in England, and all they in their petitions hereafter condemning it for a most horrible offence (*Archpriest letter of prohibit. Author of moderat answ. epist. dedicat. to the King. Catholiks petitions to the parliament and chiefe Secretary*) And nor one either *Prieste* or knowne *Catholike*, with all those strickt and diligent searches and examinations then made by the protestant state about it, was either prooued, or probable suspected to be guiltie of it; but so farre freed, that the Lords of the Councel, requested that a *Priest* should be appoynted to perswade and assure *Fauxe* (a chiefe agent in it) that he was bound in conscience to vtter what he could of that conspiracie, and M. Tho. Write a learned *Priest* did hereupon come to the councell, and offer his best seruice herein, and had a warrant to that purpose subsigned with 12. priuie Councillors hands, which he shewed vnto me, and I am witnesse of his hauing such a warrant. But as he said, *Fauxe* had confessed all they could wish before he could come vnto him, so that no man of conscience can, or will thinke, but generally al the *Priestes* and *Catholikes* of England did rather deserue fauour, honour, and enfranchisement, from all afflictions, for their moste religious

religious, and holy seruing of God, and as loyal obedient and dutiful trueth, allegiance and fidelitie to our protestant King and countrey, then the least disfauour for this practise.

For if the Priestes and Catholikes so manie thousands in England would haue entertayned it, no man can be so malicious, and simple to thinke, but there would haue bene a greater assemblie then fourescore, to take such an action in hand; and the councell could not be so win-king eyed, but they would haue found forth some one or other culpable, which they could neuer doe, though some of them most powereable in it, tentered and racked forth their enuie and hatred against vs, to the vttermost limites they could extend. To confirme this our innocencie, the kings Maiestie in his second proclamation against that wickednesse, calleth all the confederates, *men of lewde insolent disposition, and for the most part of desperate estate* (*Proclamat. 2. against Percy, &c. an. 1605.*) and in his third Proclamation, when they were all discovered and knowne, thus he proclaimeth and publisheth (*Procl. 3. an. eod. 1605.*) *It appeareth now in part who were the complices in this detestable Treason, published by our former proclamations, in their assembling together, to moue our people to rebellion, although perhaps many of them did neuer vnderstande the secreete of his (Percies) abhominable purpose. Where wee plainly see, that the King and his counsell then knew the complices, and partakers of*
that

that villanie, yet they neuer taxed any Priest, or knowne catholike therewith.

And it further proueth, that they which ioy-
ned therein knew not the practise in particular,
neither durst the workers of it disclose it to the,
least for the vilenes of it, they would haue reie-
cted or reuealed it, as al true Catholiks would
haue done. And his Maiestie in publicke parla-
ment, doth free Catholikes as much as Pro-
testants in this inuention, when hee plainelie
saith(as trueth is) if it had taken effect, Prote-
stants and Papists should haue all gone awaye,
and perished together (*Kings speath parl. an. 1605.*)
And to demonstrate from his maiesties publike
acte, that Priestes and catholikes were as inno-
cent as Protestants, and as the Kings Maiestie
himselke, of this, and all such vilenesse, hee
declareth by Proclamation (*Proclamat. die 7. No-
uembr. an. 1605*) *We are by good experience so well
perswaded, of the loyaltie of diuers subiectes (of the
Romane religion) that they doe as much abhorre this
detestable conspiracie, as our selke, and will be rea-
die to doe their best endeauours, though with ex-
pence of their blood, to suppress al attempters against
our safetie, and the quiet of our estate, & to discouer
whomsoeuer they shall suspect to be of rebellious or
trayterous disposition. Thus his maiestie by good
experience hath publickly pronounced.*

And though I am no Iesuit, yet religiō, iustice
& charitie draw my pen to write thus much, for
the supposed guiltines of M. Garnet, superior of
the Je-

Iesuits here at that time, we haue but the protestants affirmation, and him denying it, and we haue from the same protestants, that which rather iustifieth his denial, then their affirmation: for they published his examination before the Councell, wherein they set downe his opinion (*H. Garnets examination before the Councel. anno 1605.*) *That the Pope could not depose the king, and they adde his reason thus; because the King was neuer subiect to the Pope;* which reason I doe not examine, but thus iustifie, that if in his opinion, the pope could not depose the king; and the king was neuer subiect to the pope, then the pope could not licence any man, supposed a Catholike, so to proceed; for himselfe could not by this his opinion so doe, much lesse any papist by his allowance: and if the king was neuer subiect to the pope, he could neuer be subiect to any papist, the popes and his owne subiect. And whereas the protestants condemne some other Iesuits for this matter, and among them Father *Baldwyne*, yet hauing him prisoner diuers years, vnder their strictest examination, they at last dismissed him as innocent and guiltlesse therein, & that with honour. And how-so-euer the case stood with the accused Iesuites, we are euidently taught by these greatest authorities, that both priests and catholikes were vpon this pretence most vniustly persecuted; although besides all these reasons, wee by publicke consent both of *Archpriest*, best learned cleargie and Catholikes, present

for Priests and Papists.

presented and offered to maintaine our cause & innocencie in these humble petitions: and first to his maiestie in this maner.

T O T H E M O S T E X C E L -

cellent and mightie Prince, our grations and dread Soueraigne, I A M E S by the grace of God, King of great Britaine, France and Ireland, in the yeare 1605. iustifying the Innocencie of Catholikes, and trueth of their holie Religion, against all best learned protestant aduersaries.

Most gracious Soueraigne.

THe late intended conspiracie against the life of your royall maiestie (the life, vnion, rule, and direction to these vnited kingdomes) was so heynous an impietie, that nothing which is holy, can make it legitimate, no pretence of Religion can be alleaged to excuse it, God and heauen condemne it, men and earth detest it, innocents bewaile it, the nocent and vnhappy delinquents themselves in repentance haue lamented it, and your dutiful, religious and learned Catholikes, Priests and others, which haue endured most for their profession, holde it in greatest horror, and will sweare, protest, promise and performe to your Maiestie, whatsoeuer loyaltie, obedience and dutie, is due from a subiect to his temporall prince, by the Word of God, Lawe of nature, or hath bene vsed by the subiects of this kingdome,

to any your christian progenitors from the first to the last: acknowledge and render to your honorable counsel, and all magistrates in ciuill causes, so much honor, reuerence and submission, and to all other protestant subiects, like amitie and neighbourly affection, as if they were of the same Religion, which we professe.

Yet, this is the miserable and distressed state, of many thousands your most loyall and louing subiectes (dread liege) for their faithfull durie to God, and a Religion taught in this kingdome, and embraced by all your progenitors, and our ancestors, so many hundred yeares; that euery aduersary may preach, & print against vs, and make their challenge, as though either for ignorance we could not, or for distrust of our cause, wee were vndwilling to make them answer, or come to triall: When quite contrarie, we haue often, earnestly, and by all meanes we could, desired to haue it granted, with equal conditions, against the most selected, and best learned doctors of that Religion.

And at this present, When your chiefeest Protestant Clergie, Bishops and others is assembled, we most humbly intreate, this so reasonable a place, that although they will not (as we feare) euer consent to an indifferent choyce, opposition, and defence in questions: yet at the least, to auoyde the wonder of the world, they will be content, that we may haue publike audience of those articles, opinions and practise, for which we are so much condemned and persecuted. If we shall not be able to defend or prove any position generally maintained in our doctrine, to

be conformeable to those rules in diuinitie, Which your Maiestie and the protestant lawes of England (We can profer no more) haue confirmed for holie, the canonicall scriptures, the first generall counceles, the dayes of Constantine, and the primatiue Church, let the penalties be imposed and executed against vs. If We performe it, or this petition may not be admitted, We trust, that both our office to God, and dutie to our Prince, is discharged in this poynt.

Your royall person, and that honorable Consistory now assembled, are holden in your doctrine, to be supreme sentencer, euen in spiritual busines in this kingdome; We therefore hope, you wil not in a Courte from whence no appeale is allowed, and in matters of such consequence, proceede to iudgement, or determine of execution, before the arraigned is summoned to answer, hath receaued or refused trial, is, or can be prooued guiltie. If We be condemned, and our cause be iust, and religion true; it is God, & not man, against whom you proceede in sentence. If our profession be erroneous, and yet for consent with so manie nations, and so long continuance, it is lesse vnpunished: you onely pardon the frailtie and ignorance of earthly men, and fight not with the heauenly. Denie not that to vs (your euer true and obedient subiects) in a religion so auntient, which your collegued princes, the King of Spaine, and the Archduke, do offer to the so many yeares disobedient Netherlandes, vpon their temporall submittance; in so late an embraced doctrine: that which the Arrian Emperours of the East, permitted to the Catholikes (Bishops, priestes,

Churches) tolleration: What the barbarian Vandals often offered, and sometimes truly performed in Africke: What the Turkish Emperour in Greece, and Protestant Princes in Germanie, and other places, conformable to the examples of Protestant rulers, not vnanswerable to your owne princely pietie, pittie, and promise, no degust to any equally minded Protestant or Puritane at home, a iubily to vs distressed, a Warrant of securitie to your Maiestie in all opinions, from all terrours and dangers. From Which of What kinde soeuer, We most humbly beseech the infinite mercie of Almighty God to preserue your Heighnes, and send you, your Queene and posteritie, all happinesse and felicitie, both in heauen and earth, Amen.

Another petition of the Catholiks of England to his Maiestie, at the same time.

Remember most Worthie Prince, not onely howe grieuous, but how general the penalties against your catholikes be enacted; and yet new threatnings be made, that new & more strange (as nec intergetes) shall be ordeyned: The bodies, honors, reputations and ritches of the husbands, to be punished for their wiues religion and soules, to which they are neither husbands nor superiours; children to be taken fro their parents, & parents to be deprived of their education, which Catholike princes doe not, and in conscience cannot offer to leaue themselves, though (in some opinions) the slaues of Christians. Children, seruants, kinsmen and neighbours to be made hired
espials

espials, to betray their parents, maisters, kindred, in things as vnlawful, Which the whole catholik World honoreth for holie. Commendable arts, functions of physicke, and Which haue no connexion With religion, to be put to silence in catholikes. The seuerer penaltie (twentie pounce a moneth) for not monethly professing the protestant faith in churches (When in all diuinitie the precept of profession of true and vndoubted faith, in se & ex se, bindeth but seldome) is to be encreased. And others of such condition, too many here to be mentioned, and too grieuous and vnnatural: We hope, in your princely opinion, to be concluded by a kings consent vnder fauour, for all, Wee instance in one most heauie, and generall in those of our deceased Queene. All Priestes, though neuer so dutifull or obedient, be censured for traytours, equally With the greatest offender, in the sinne of treason, When many guiltlesse soules of that sacred order, Would not for thousands of worldes once consent to any such, or far inferiour offence. A thing most strange, and beyond all example, that men in respect onely of their calling and function, and that function so reuerenced by all our forefathers, should Without further cause be condemned, as guiltie of so detestable a crime.

We defende holy Priesthood to be a Sacrament, Which being ordained by God, cannot be changed by man, Pope, Prelate, or humane power, but remaining in all things, substance and doctrine, the same, Which in those daies When it was so honorably esteemed of all your Christian progenitours, and When our mo-

ther church kept her first integritie by your heighnesse iudgement, as we are redde to make defence. It is the honour of our King in heauen (most mightie Soueraigne) for which we continue in combat: that religion which the whole catholike world in all generall counceles, popes, doctors, and learned men, haue euer professed; wherein this nation (as our Protestants acknowledge) was conuerted, all our Christian ancestry embraced, and which all princes in the schoole of Christ (of whom your Maiestie is descended) mayntained in theselues & in their subiects. That which is so general, cannot be surredred by a smal number, of one kingdome: It is not in the power of man, to resigne the honour of God: if it will please your Maiestie to vouchsafe vs licence to request, and grace to obtaine, that your owne princely sentence & censure may stande, that wee ought not to depart further from the Romane Church, our mother Church (by your iudgement) than shee is departed from her selfe, when she was in her best, and flourishing state: And that the time of Constantine was incorrupted in religion, wee humbly againe offer tryal before your heighnesse, with equall conditions of schooles, against the most selected and chosen protestant Bishops and doctors of your dominions, to prooue or defend any, or euery substantiall article, which wee now professe, to be agreeable vnto (and not, dissenting) the knowne publike Catholike doctrine of that mother Church, in those your mentioned incorrupted dayes of Christianitie.

And seeing the disfaueur and penalties against
laye

laye Catholikes, are grounded vpon their recusancie, to be present at your protestant seruice: Wee humbly beseech, it may be called to memorie, howe they haue protested in seuerall supplications, one to your Maiestie, before the ende of the laste parliament: and the other to Queene Elizabeth, in the twentieth seuenth yeare of her raigne, to be builded onely vpon feare of offending God. To which their so long and manifold disgraces, losses, imprisonments, and sufferings, are sufficient witnesse: And for further triall thereof, haue offered to repaire to your Protestant Churches, and seruice, without further exception, if the learned of your Religion can, and doe prooue to the learned of their profession, that it may be performed without offence to God, which is so much in the opinion of all diuines, as any Christian subiects can offer in this case.

This if your Protestant Cleargie doe refuse, or doe not satisfie so Christian a request, we hope your Maiestie being wise, learned, iudicious, and gracious, will perceauie, that the seueritie of the lawes against them, for that cause, is not to be put in practise. These things in most humble manner, wee commend to your heighest and mercifull consideration: And so desiring of the Almighty, to graunt all happinesse and prosperitie to your Maiestie, and posteritie: wee conclude in all dutifull subiection, with that auntient Father (Tertullian in Apollget.) Wee will faithfully serue you in your Pallace, we will accompanie

other your subiects in the marker, wee will ioyne with them in the fielde, against your enemies, onely to you we leaue the Churches.

These two petitions were printed and presented to his Maiestie in the Parliament, when the new oath was enacted, and the foure remembred Priests appointed by the Arch-priest then to performe that challenge or petition; likewise at the same time was presented to the Parliament, by the handes of *Sir Francis Hastings*, and *Sir Richard Knightly*, two Puritanes of that Parlemeut, from the chiefe Catholikes of England, with the allowance of the Arch-priest, and his cleargie; this petition following to the same purpose.

The

The humble petition of the chiefe Catho-
like Recusants of England, presented to
the heigh Court of Parliament, in the
yeare 1605. by the handes of Sir Francis
Hastings, and Sir Richard Knightly,
then of that house of Parliament: to both
which it was deliuered, by the said Ca-
tholikes.

THe proceedings of that heigh Court of
Parlament, in the daies of our late
Queene Elizabeth, against the Catholike sub-
iects of this kingdome, were for seueritie far
beyond example; which they hoped for manie
most iust, reasonable true causes, & were to re-
ceauie their ende, when shee should cease to
liue, and by death, determine her personall
quarrells and contentions against the Religi-
on, and Apostolike power of the Sea of Rome.
Especially by the ioyful and happie entrance &
Coronation of our most honoured King James,
most free from those tearmes wherewith she
was intangled, at temporall peace, amitie, and
unitie with that holy Sea, with the sacred Em-
pyre, all Christian Kings and Princes, by un-
doubted royal discent, the most lawfull, legiti-

mate, and rightful King of all these his united kingdomes. Wee that be Catholiques in England, and had euer bene so true and faithfull to the onely united true title of him and his blessed Mother, and neuer entred into any dissotiation against it, assuredly hoped, hee would not singularlie drawe his sword of persecution against vs, his most dutiful, faithfull, and obedient subiects, in whom he could finde nothing to reuenge or punish: for he publickly protested in that Court of Parliament: his mind was euer free from persecution or enthralling his subiects in matters of conscience, and the burthens of Catholikes were rather to be lightned, then with Roboam to be increased (king Iames speach in parliament. i. sess. i.)

But seeing all this notwithstanding, your Parliament now assembled (contrary to our hopes, and otherwise our deservings, as wee hope haue bene) doth rather presage an intended increase, then either ceasing, or mitigation of these our miseries, and extreame afflictions: we feare least silence in vs might be taken as an interpretatiue yeelding or consente, that we are not altogether unworthely afflicted, with so strange calamities: for the world

world cannot otherwise in wisdom censure, that such punishment by so heigh a iudgement should be imposed upon men (subiects, friends, and kinsmen, so generally) except guiltie of some most heinous, or execrable fact or offence against God, our King and countrey. Wherefore you must giue vs leaue in this perplexed case, to contest against you in the humblest & best maner we may, and leaue it a memoriall to posteritie, that if you persist or proceede in persecution, vve protest before God, and in our consciences, vve shalbe vniustly persecuted. If you vwill continue or encrease persecution, you must pretend some motiue to doe it, and if you desire to cloath or shaddow it, vvish any cloake or colour of iustice, it must be founded vpon some probable conuiction, if our generall deserving such punishments to be so generally prosecuted against vs, vvwhich must needs be some vniuersal disobedience, or disloyaltie in vs all, either temporall to our terrestrial king and countrey on earth, or spirituall to God and the heauenly kingdome; vve know no thirde to vvhom your Religion vvould vvish vs to performe obedience.

For our discharge to the first, vve haue serued now vnder your vigilant, and suruey-

ing eyes, diuers apprenticeships in continuall persecution; yet from the first beginning thereof, vnto this day, you haue not found by all those narrow searches, and scrutinies you haue made, that vve (whom you thus persecute vnder the name of Religion) haue bene thus founde disloyal to our temporal prince, neither is that pretended in any of your laws against vs. And in this late vngations and hellish conspiracie, if they had bene such as your lawes and proceedings stile Papists and Recusants, yet his Maiestie by his publike proclamation (King Iames Proclamation in Septemb. an. 1605.) giueth that testimony of the loyaltye, and loue of his Catholike subiects vnto him, that you vvhich persecute vs doe not, & by his regal vvordes cannot accuse vs therein. And the number of these certainly knowen conuicted Catholiques, vvhich you persecute for religion, and both by his maiesties declaration, and all protestant most diligent searches and examinations, thus innocent, and vvhich detest all disloyaltie, are 500. to one of those vvhich you prooue guiltie, by your publike Courts and recordes. Neither can you finde by anye such proceedings against Catholiques, that these malefactours vv ere of the number
of

of those which you haue so punished and persecuted for our religion. The Archpriest of England, and the reuerend priests of his companie (vvhobest knew vvho be Catholiques by their frequenting holie Sacraments) haue by publike vvritings vtterlie renounced the, and condemned their lewed enterprise, for most vvicked impietie.

Therefore in conscience and iustice you cannot vpon this pretence, rayse a generall persecution against vs: for in so doing, you should vniustlie persecute thousands of those that be as innocent, as your selues can be, or his Maiestie himselfe by his owne testimony of vs (King Iam procl. supr. an. 1605.) Wee are by good experience so well perswaded of their loyalties, that they doe as much abhorre this detestable conspiracie as our selfe, and will be reddie to doe their beste endeouours, though with expence of their blood to suppress all attempts against our safetie, and the quiet of our state, & to discouer whom soeuer they shall suspect to be of rebellious or trayterous disposition. This is his Maiesties sentence by good experience of vs his catholique subiects, your petitioners. Therefore vve are confident, vve rather deserue fa-
uour

fauour then affliction at your Court. And yet if contrary to the lawres of this Kingdome, you would say, that the lands, goods, and liues of delinquents (which we doe not thinke you intende, or we will wish you to spare in these offendours) doe not satisfie in such cases, you must notwithstanding (to containe your proceedings within the shaddowe of iustice) not impose the offence and punishment of the guiltie, vpon those that be so innocent: The highest law and rule enacteth: *anima quæ peccauerit, ipsa morietur*: and as a great Counsellour and secretarie of estate hath now published in print for your direction (*solum necis artifices arte perire sua*) (Rob. Earle of Salisb. in his booke an. 1605.) Therefore wee stand so cleare in your owne knowledges and consciences frõ all temporal disobedience, that in rigour of iustice, it taketh from you all cause, and pretence, why these or any afflictions at all, should be imposed vpon vs, in those respects.

Then you must directlie make your quarrell to persecute for religion, or recusancie, a dependancie thereof: If Religion bee obiected, wee answere as wee haue euer done, and desire no further fauour for our Religion (in
your

your owne knowledge here so antient) then
you obteyned of us for your owne so new, that
the examples of Queene Marie her time,
(which many of your professio accompt notwithstanding
tyrannicall) may be followed. Let a
cōpetent number of our learned priests, be cal-
led to any of your vniversities, or other publick
place, vvhether the best learned of your religion
shal giue them meeting: let such questions and
propositions as concerne the especiall points in
controuersie be proposed, sufficient time of con-
sideration allowed, and other such equal condi-
tions granted, as were to your chiefest Bishops
and doctors, in the mentioned time. And if our
catholique disputation shal not be able to iustifie
and maintaine our religion and cause to be ho-
ly, you may at your pleasure proccede against
vs, if we persist therein. You haue long time,
and with grienous punishments persecuted vs,
yet you would neuer vouchsafe vs so meane a
trial and iustice in this kinde: Execution (as
you know) before conuiction is preposterous and
cruel iniustice, & both by your Bishops and ma-
iesties censure in publick, Correction without
instructiō is but tyranny. (D. Mattheu now
protest. Archb. of Yorke, Sermon. before the
K. and parl. K. Iames speach in parliament.

If our Recusancie, or refusall to be present at your new church-service, is alledged a pretence against vs, being a practicall acte and profession of religion, it dependeth vpon the former question, concerning religion: for neither catholiques nor protestants do teach, that men so far differing therein as we and you, can in conscience communicate together in such things. And no enimie or persecutor of vs can imagine, or inuent any allegation for this our refusall, but either obstinacie in our willes, or ignorance in our understandings: non datur medium: We cannot conceaue what you can otherwise deuise. Our imprisonmēts, losses, disgraces, and seuerest punishments in so manie yeares, being the whole life of a man, from time of discretion) the knowne bridles of obstinate people) will condemne all men of too-much Will, and little iudgement, that could charge vs with this former. That which wee haue offered in religion, freeth vs in the second, and condemneth our accusers.

And to manifest nowe, (as often wee haue done before) that we are neither carryed away by wilfulnesse or ignorance in this debate, wee haue at sundry times by most earnest suites & petitions desired and offered and still doe, that

if your best learned Protestant Bishops and diuines can, and shall proue vnto the learned of our side, that we may repayre vnto your churches, and there be present at your seruice, without most grienous offence to God, we wil willingly performe it. Wherefore wee hope that you vwho in your owne profession vwould bee csteemed zealous and religious, vvil iudge this our offer to be such, that no Christians can offer more: And consequently further reflect and consider how dishonorable, shameful, and sinfull it vwould be to your Consistorie, & vvhole Religion, to impose and multiplie penalties vpon vs (these offers considered) for not doing those things, vvhich by your oune knowledg, your best learned in diuinitie, on vvhose vvordes and vvarrant you hazard your soules, cannot, nor vwill not, take vpon them, to maintaine, as lawfull for vs to doe.

But if so many suites, supplications, reasons, and examples vwill not call you to a contrary minde, but you haue set vp your resolution, vwithout any ansvvere or defence by vs, to be our accusers, iudges, and executioners, and singularly vwithout any example at all, in the vvorld, either of Christians, or others,

to persist in vehemencie of persecution against
our religion: let vs finde you so far to harken
vnto vs, that to retaine the name of lawe-
makers, you vwill retaine some proportiō & a-
nalogie (as all so named must doe) with the
most auntient lawe of God, of nature, nations,
and this kingdome, not to punish twiue one
and the same offence. If by strong hand you will
haue that to be offence, which we assure our
selues is so far frō that name and nature, that
the contrary is great and heigh offence to
God; Non consurgat, duplex tribulatio, and
affixi te, non iterum affligam: and againe.
Deus non punit bis in idipsum. And as a dou-
ble punishments is not to be inflicted for one of-
fence, so by these lawes, pro mensura delicti
erit & plagarum modus; vvhich our aunti-
ent lawes in our great charter of England
followe: Nullus liber homo amercietur, sed
secundum modum delicti ipsius, saluo tene-
mento suo (Magna Charta cap. 14.) Peruse
if it please you, but the heades of the punish-
ments provided against vs, for sundry respects,
(questionable vvwhether any offence or no) and
shal perceauē that your lawes do not impose you
or prosecute such seuerē penalties by many de-
grees vpon sins, that certainly and by al iudge-
ments

ments are confessed and acknowledged to be sinnes, yea, and great sinnes against the lawe of God, nature, all nations, & this Kingdome.

By this we hope you understand, that if you wil haue example, either in heauen, or earth to follow, your persecutions must die, or must diminish, for we haue yeelded full satisfactiō to all your pretended reasons to persecute vs. That which remaineth, wee desire you to consider what a resemblance there is, or should be betweene yours & the heauēly court, frō whence the irrenocable law is proceeded, & with great terror published: Woe to thē that make vniust lawes, and writing, haue written iniustice, that in iudgemēt they might oppresse the poore, and do violence to the cause of the humble of my people, that widdowes might be their prey, and the spoyle of fatherles. So beseeching the almightie, that in these and other causes, in that heigh Court now in hand, you may in such sort proceed, as may be to his honor and glory, the securitie & good of his maiestie, his of-spring & posterity, and this common wealth, we leaue you to Gods holy protection.

Your wel-wishing Countrymen, kinsmen, alliance, & friends, the Catholike Recusāts of this realme of Englād.

An other also of the like tenure, which here ensueth, was then with the same assent subscribed with 23. handes of the chiefeſt Catholike gentlemen of England, and presented to the chiefe Secretarie of estate, potent in those times in court and councell, and as the Catholikes then feared, not equally effected towards them, though neuer so innocent and well-deseruing, who was one of them who with other of the councell declared to diuers of these gentlemen (as they confidently reported vpon their reputation) that the Kings pleasure was they should paye no more the penaltie of twentie pounds a month for their recusancie; and after when hee had perswaded his maiestie to the contrarie, denied his former assertion, of the releace thereof, although the gentlemen most sincere and iuste, still insisted and maintayned that this messadge was so deliuered vnto them: which also the then Earle of Northampton, L. Henry Howard, did freely confesse & acknowledge to be most true. And the same Catholikes were more then iealous, that this practise of cōspiracie was no great secret to that Secretary, long before diuers of them that were actors in it, and by him named Catholikes, were acquainted with it. We may not enter into iudgement, where men are not defamed of such inuentions, to entrappe those they doe not affect: for the rest, let M. Howes his historie of that matter make relation who it was, a great protestant
that

that had more, or not much inferiour knowledge of it by his relation, then some that were put to death for concealing it. But howsoever, the petition followeth in these tearmes.

TO THE RIGHT HONORABLE, ROBERT, Earle of Salisburie, chiefe Secretarie of estate to his Maiestie: the petition of the Catholicks of England.

IF the corrupted and obscured understanding of men not knowing God, could among other cloudes and mystes of ignorance, be so far blinde in that wherein the lawe & light of nature it selfe doth giue sufficient instruction to all people and nations, that Princes and rulers in authoritie are to be honoured and obeyed: yet the heauenly and supernatural illumination doth clearly deliuer all Christians (especially Catholikes) from such darkenesse and want of dutie, giuing knowledge that euerie soule must be subiect to superiour powers; that God is he, per quem reges regnant: and, he that resisteth power, resisteth the ordinance of God.

Wherefore vvee your Lordshippes humble
suppliants, the Lay Catholiques of this King-
dome, so long probationers for religious causes,
haue euer in our hearts, wordes and workes
abandoned all contrarie proceedings, as a Babi-
lonian building and insurrection against the
might and commande of heauen: damnable and
rebellious vnto all regall and princely power,
peace, and vnitie on earth. Therefore being ad-
monished by the vviseſt King, that there is as
well, tempus loquendi, as tacendi: and occa-
sions of these times being such as inforce vs to
speake, least by silence vvee might be censured
by some no equall minded-men vnto vs, to be
suspected criminal in that, vvherein as al mat-
ters of that nature vve doe, and euer did, by
long-knowvne experience, stande most inno-
cent: vvee therefore protest, concerning the
late conspiracie, that vvee doe condemne it
for a most impious, unnatural, barbarous, and
execrable offence, against the lawve of nature,
the sacred vvord of God, and the canons and
practise of the holy Catholike Church, wherein
vvee doe live: to vvhich, no pretence of ho-
linesse, no petence of Religion, no pretence of
private or publicke authoritie, can gine vvarr-
rant to make it lawvful. And vvee take God

to witnesse that wee were neither consenting, conspiring or priuie to that, or any such wicked designement, but the very remembrance that any such enterprise should be intended or deuised by any mā (especially bearing the name of a Catholike) is the continuall sorrow of our hearts, and among al tribulations, the object of our greatest griefe.

And for this present, and all future times we offer, professe, and promise, as great, ample, true, and faithfull obedience, loyalty, & dutie to his Maiestie, as though he were a Prince of our owne religion: as much as any our ancestors in this Kingdome did yeelde to any his heighnes progenitors, Kings and Princes thereof, or as is required of Catholike subiects in other countries to their Protestant rulers, or as any Protestant subiects obserue or performe to their Protestant or Catholike Soueraignes, in ciuill obedience: That neither wee can offer, nor his Maiestie or estate require more of vs, all worlds and generations of mē, Catholikes, Protestants, Christians, Pagans, & whatsoeuer in this and all other Kingdomes, past, present, and to come, wil witnesse for vs. And for our sinceritie, dutifull and obedient meaning herein, wee appeale to all our persecutors

cutors, their most strict, politicke, and cunning inquiries and examinations of our behaviour, and carriage from time to time, by which wee stand as clearly unspotted, as irreprehensible, as irreproouable, as dutiful in all civil respects and duties, as any Protestant in this Nation.

Therefore, Right honorable, if some few unhappie men of our religion haue made transgression of their alleageance, we hope it shalbe no motiue to change your graue and unresolued minde from thinking it vndue to impose a burthen vpon innocents, for the fault of the guiltie, according to your owne excellēt speech heeretofore vsed, and now at this present: *Solum necis artifices arte perire sua.* And your Lordships most christian desire, of one uniformitie in true religion in this kingdome, bringeth no smale hope vnto vs, that now at last, our so-long and many times in humble manner requested petitions concerning our not coming to your churches, may by your honorable mediation to his Maiestie, be brought to tryall, by the learned of both parties, whether without committing sinne, it may be done by vs, which wee take to be the onely meanes to bring this kingdome to your so-much-desired uniformitie in religion.

For if your Protestant nowv assembled, or best learned doctors, can and doe prooue it lawfull to our learned diuines, vve absolutely offer to performe it, vvithout delay or further exception. And may it please your Lordship to call to minde, the ordinarie knowne practise of Catholikes and Protestants in France, Helnetie, Germanie and other countries, where they communicate in ciuill societies, and not in churches, and spirituall communications: vvhich pleadeth that our refusall is not singular, but hauing ground and patronage, both from Catholiques and Protestants in this point. Our confidence now is, that his Maiestie, your honour, and the state, will not take this our humble and necessarie petition in euill parte, considering that catholique Emperours, Kings of France and other Princes, haue granted the like to their Protestant subiects, and this in those countries vvhere no other Religion, the Catholique Romane Religion hath bene publickly exercised at any time, since their first conuersion from Paganisme.

All these petitions being presented according to their titles at that time, though the two first to his Maiestie were printed, and the booke after his maner answered by D. Norton a Protestant Bishoppe, yet he neuer tooke notice of either of those petitions, or any one sentence of them: and the Parliament was as silent, for that presented vnto it. Onely this Secretary was so much distasted with the gentlemen that subscribed it, that hee tolde M. Anthony Skinner, who presented it vnto him, that if they were present, he would set them all by the heeles, a punishment for rogues, & not for men of their worth and reputation. There was no other answer made to these petitions, but onely this, the oath was enacted, and after prosecuted with such violence as the world can witnesse, such accompt and regarde hath bene made of our miserie by these Protestants.

Whether any reformatiō may be found in the pretended reformers of religion for Catholikes to follow. And first of King Henry the 8. with Whome neither Catholikes nor Protestants now ioyne in Religion.

NOW, seeing if we be in error, we cannot possible by all meanes we can work, procure that the learned protestant bishops, and doctors, who haue controlled all the christian world in their secret assemblies, will vndertake

to instruct a few Priests of England, but suffer in their proceedings many thousandes of Catholikes by this meanes to be tyrannized ouer both in bodies and soules: let vs returne to the first founders of this religion in England. The father King Henry the 8. his yong sonne and daughter, and see if wee can finde any motiue in their proceedings to mooue vs from our error, if we be in error. And first to begin with the first, the father in this new Religion, and spirituall power, all Protestant antiquaries, Foxe, Parker, Stowe, Holinshed, Camden, Howes, and the rest entreating of this matter assure vs, both that King Henrie the 8. and his fit instrument Cranmer, for a cleargie man, were the principall and first actors in this Tragedie (Foxe tom. 2. in Henr. 8. and Cranmar. Parker antiq. Brit. in Cranm. Stow hist. in Henr. 8. Holinsb. ibi. Theater of great Brit in eod. Howes historial praef. Cambd. praef. hist. Eli. &c.) and the occasion King Henry tooke to make his reuolt from the Church of Rome, because the pope would not consent for his putting away his wife Queene Katherine, that holie Ladie of Spayne. For before that time, king Henry was so obedient a childe to the Sea, and Religion of Rome, that by the pen of the blessed Bishop Fisher (whom hee after put to death, for denial of his assumed Supreamacy) in his owne name he defended them against the scurrilous bookes of Martin Luther: and was for that stiled by the Pope, *Defensor fidei, defensor of*

the faith (Henr. 8. l. cont. Luther) which his Maie-
stie King Iames still vseth by vertue of that do-
nation.

One of late among the rest, with greatest
warrant, speaking of this his first reuoult, hath
these wordes (Hovves historicall praeface to his
Hist. in Henry 8.) This was done after the king was
denorced from Catherine of Spaine, his first wife,
with whom he had liued aboue twenty yeares, and
by her had five children. The cleargie nor parliamt
nor withstanding the Kings importunitie would ne-
uer yeelde to the diuorce, by reason they could not
finde any iust cause. The King made Cranmar Arch-
bishop of Canterbury, who was very apt, and ready
to performe the Kings Will, and he denounced the
sentence of diuorce. Then the King, contrary to the
good liking of all men, marryed Anne Bulleyne, by
whom he had the Ladie Elizabeth. And then by acte
of Parliament, made it treason against all men, that
should say the marriage was not lawfull. And pre-
sently after her birch, he pickt a quarrell against
Queene Anne, and then repealed the former acte, &
made a new acte of Parliament, whereby it was en-
acted, that it should be heigh treason, for any to iu-
stifie his former marriage to be lawfull, and the next
day after her beheading, he marryed her hand-maid,
Iane Seymor, and then declared the Ladie Eliza-
beth to be illegitimate. Thus word by word this
Protestant historian: Then by this, & such like
proceedings, as first bringing the cleargie into
danger of Premunire, threats, importunities, and
such

Such practises, as these Protestants tel vs (Parker, Stow, Hollinshed, Theater, *vs* *supr.*) procuring the title of Supremacie to himselfe in matters ecclesiasticall.

This Protestant antiquarie thus proceedeth in this Kings proceedings: The king obtained the Ecclesiasticall supremacie into his particular possession, and therewithal had power giuen him by parliament, to suruey & reforme the abuses of al Religious houses & parsons. But the King because he would go the next way to worke, ouerthrew them, and razed them. Whereat many the Peeres and common people murmured, because they expected, that the abuses should haue bene onely reformed, and the rest haue still remained. The general plausible proiect, which caused the Parlaments consent vnto the reformation, or alteration of the Monasteries, was that the Kings exchequer should for euer be enriched, the Kingdome and nobilitie strengthened and encreased, and the common subiectes acquitted and freed from all former seruices and taxes: to witte, that the Abbots, Monkes, Friers, and Nunnes being suppressed, that then in their places should be created fourty Earles. threescore Barons, and threethousand Knights, and fourtie thousand souldiers, with skilfull captaines, and competent maintenance for them for euer, out of the antient church-reuenues, so as in so doing, the King and his successors should neuer want of treasure of their owne, nor haue cause to be beholding to the common subiect, neither should the people be any more charged with loanes, subsidies and fisteenes, since

since which time there haue bene more statute laws, subsidies, and fifteenes, then in fve hundred yeares before, and not long after that, the King had subsidies granted, and borrowed great sommes of money, and dyed in debt, and the forenamed religious houses were vtterly ruinate, whereat the cleargy, peeres, and cōmon people, were all sore griued, but could not helpe it. He also suppresseth the knights of the Rhodes, and many faire hospitals. This was done after the king was diuorced from Catherine of Spaine his first wife. He began his raigne prodigally, reigned rigorously, liued proudly, and dyed distemperarly. Through feare and terrour he obtained an acte of Parliament, to dispose of the right of successiō in the Crowne, and then by his last Will and testament, contrary to the law of God and nature, conueyes it from the lawfull heyres of his eldest Sister, married to the king of Scotland, vnto the heires of Charles Brandon and others, thereby to haue defeated, preuented, and suppressed the vnquestionable, and immediate right from God, of our gracious Soueraigne king James. At his death he was much perplexed, and spake many things to great purpose, but being inconstant in his life, none durst trust him at his death. Thus your Protestant historian hath described this first protestant supream head of the church in England.

They that desire more knowledge of him, may resort to his owne statutes, the Protestant Theater of Britanie, Sir Walter Raleigh his preface to his historie of the world: and a booke
of

of the tyrants of the world, published by the Protestants of Basile, where they may find him a supream head among them (*statut. Henr. 8. ab an. Regni 21. Theater of Brit. in Henr. 8. Walter Ral. bistor. of the world. pref. lib. of Tyran. Basil.*) And his ghostly father Cranmer his chiefe instrument in those moſte execrable ſinnes, for a Cleargie man was not inferiour vnto him. Hee was as your first protestantly ordained Archbishoppe Parker in his life, with others witnesseth, both the mooued and moouing instrument of this king, in this, and many other his wicked designements. Hee was of all the Religions of King Henry the 8. & Edward the 6. He diuers times swore to the Pope, and was forsworne: Hee swore to King Henry the 8. and was forsworne, when he swore otherwise to king Edward his sonne, and was publickly prooued a periured man: he was a chiefe executor of king Henrie the 8. his will, and within 24. houres of his death, a chiefe breaker thereof. He was a continued felon vnto him in his life, married against his lawes, making it felony in such men: hee was for chastitie, to my reading the first, last, and onely trigamus, a Bishoppe, husband of three wiues in the world. He counterfeited the hands and seales of 50. conuocation men, and among the rest of the blessed martyr, Bishop Fisher. He gaue chiefe consent, and swore, that Edward the 6. a childe of nine yeares old, was supream head of the Church, had al iurisdiction spiritual

in himselfe (*Parker antiq. Britan. in Cranmer. Foxe tom. 2. in Cranmer. Stow histor. in Har. 8. Holinsh. Hist. of Engl. ibid. Theater of great Britanie in K. Henr. Godwyne Catalogue of Bishops in Canterburie in Tho. Cranmer. Stow, Holinsh, Theater, Foxe, and others in Q. Marie. and Edw. the 6. Harpesfield, in the life of B. Fisher*) and all that Cranmar had he receaued from him, yea your Protestants witness, by the Protestant Confessions themselves of Heluetia, Bohemia, Belgia, Augusta, Wittenberge, and Swe, that boyes could not take or giue such power. (*Th. Rogers pag. 140. artic. 23. Confess. Heluet. Bohem. Belg. August. Wittenb. &c.*)

If any thing now controuerfied, defended & sworne vnto, can make a man an heretike, Cranmar professing and swearing vnto them all, was an hereticke and traytor to God: If conspiracie, open hostilitie, and rebellion to his true and lawfull prince, Queene Marie, doth make a man a traytor to his Soueraigne: If to be hissed in the publicke schooles of Oxford, in publike disputation, after all these changes doth conuince a man, vndertaking so many matters, to be a man vnworthie and ignorant: If to recant heresie, & fall to it againe, putteth a man in case of relapse of heresie, all these thinges be written of this Archbishop, Archactor, Architector, Arch-hereticke, Arch-traytor, Arch-periured & prophane wretch of your Religion, by your owne writers here cited, and were publickly to the eternal infamie of that unhappie and gracelesse man, and
his

his followers therein, prooued against him. Therefore, although King Henry the eight did rather differ from the Church of Rome in matter of Iurisdiction spiritual (by his claymed Supremacie) as your protestants testifie, and his lawes are witnesses (*Stow histor. in. Henr. 8. Holinsb. and Theator ibid. statut of K. Henrie 8. &c.*) the any way in matter of doctrine, Catholiks cannot in conscience by your Protestants, ioyne either with him, or you therein, beeing the first (as they haue assured vs) that euer claymed it in this kingdome; and procuring it in so vile & vnlawful maner, as your historians haue declared; and practizing it to his wanton and ambitious ende, against his owne conscience. For al the foundatiōs of our Religious houses being *pro remedio animarū*, to say Masse & pray for their posteritie for euer. For the honor of God, the most blessed Virgin, and other Saints, as all our antiquities giue warrant to write: he in all his life time cōtinued in these doctrines, and at his death in his last will and testament, protested himselfe to continue in that opinion (*Bed. Henric. Hunt. Guliel. Malmesb. Roger. Houeden. Matth. West. Flor. Wigor. Camb. Stow. Holinsq. Theator, &c.*) And for the supremacie it selfe (as hath bene prooued in the time of Queene Elizabeth, and your protestant historian, hath sufficiently insnuated) he recanted it (*Booke intituled, Lesters common wealth*) your Protestants wordes of him these be: *At his death he was much perplexed, & spake many things*

to great purpose, but being vnconstant in his life, none durst trust him at his death (*Howes super. bib. preface in Henry 8.*) which relation from a protestant writer, can carrie no other construction. And I take God to witnesse, I haue heard my father (then liuing in Courte) often make relation, that this king Henry the 8. at his death, was sorie for his taking that title of supremacie vpon him, was willing to relinquish it, and laboured to be reconciled to the Church of Rome, promising if he liued, so far as he could to make restitution. But being demanded of him presently to take order therein, he was preuented by death, and dyed with such burthen and horror of cōscience, as chanceth in such cases: which this Protestant before aymeth at, when he saith, *he was much perplexed, and spake many thinges to great purpose.* Therefore the Catholikes of England, are rather confirmed by this king, then weakned by him, in profession of their holie faith.

And though in his life he persecuted and put to death many renowned Catholikes, for deniall of his supremacie, and sacramentary Protestants (such as those in England now are) for heretikes, yet he neuer recalled this second, as he did the first, neither made any new lawe, by which they were put to death, but left their triall to the auntient Canons of the Catholike Church; yet put those Catholikes to death only by pretence of his new inacted Edict of his supreme

premacie, neuer heard of in England before, as Protestant antiquaries haue tolde vs. Therefore this first supream head of religion in England, in all things confirmeth the religion of Catholikes, and condemneeth that of Protestants: and this the more if we adde from your Protestant historians, how fraudulently, or rather forcebly he obtained his first colourable tytle to that his spirituall supremacie, by which he kept such turbulēt sturres in this kingdome. A Protestant historian and an Esquire by state, as he stileth himselfe, thus relateth it. *William Martine Esq. in hist. of Henr. 8 pag. 388. 389.*

Cardinal Wolley being dead, the King by his Councel was informed, that all the cleargie of England was guiltie of premunire: because in al things they supported and maintained the authoritie, and power legatine of the Cardinal: Wherefore to preuent mischiese, before it fell vpon them, they gaue to the King for their redemption, and for their pardon, the somme of one hundreth thousand pounds, and by a publicke instrument in writing, subscribed, and sealed by the Bishops and fathers of the Church; they acknowledged the King within his owne kingdomes and dominions, to be supream head of the Church. Thus vniustly he procured that vnlawful prerogatiue, & more vniustly as before, made his wicked vse therof. I neede proceede no further in his proceedings, for they ar dead with him: the present protestant state, as his owne childrē before, by lawes and Parlements condemne them; all

Protestants in the worlde reiect them, and hee himselfe before his death (by the most manerly fashion he could) refused his title of supremacie, in which he most differed from the church of Rome, as I haue brought Protestant witnesses before: therefore Catholiks are rather confirmed, then weakned in their religion, by the proceedings of this King.

That English catholikes cannot be perswaded vnto, but much dissuaded from Protestanz Religion, by the Protestant proceedings in the time of King Edward the 6.

NOW let vs come to the next temporall rule, that claymed supremacie in spiritual matters in England: King Edward the 6. he was but 9. yeares olde, when this charge was layed vpon him, yet he was elleuen yeares olde, when your religion was first borne in this nation, in the second or third yeare of his raigne, as all lawes and histories of that time giue recorde. (*Parl. 2. & 3. Edw. 6. Stow hist. in Edw. 6. Holinsb. Theater, and others ibid.*) So this childe begot it, and his sister **Q** Elizabeth nursed it. We knowe for shame you will not tye vs, to the censure of an infant king; then you must appeale to those that instructed, and directed him in so great a businesse. These were temporall, and spirituall, and chiefly those that were of counsell, and had sworne otherwise to King Henry the 8. during

during his life, lived in his Religion, and after his death continued the same vnder this yong king in his beginning and first Parliament (*Parl. 1. of Edw. 6. Stow. Holinsh. & in K. Edw. 6*) were executors of the last will and testament of king Henry the eight, in which concerning matters of trust in religion, they truly executed nothing at all: but in the exheredation of his Maiesties holy Mother and himselfe, as much as they could they executed it (*Howes historial preface, supr. Stow, Holinsh. Theater, & in Q. Marie & Edward. 6.*)

The chiefeft of these for spiritual men was Cranmer their Archbishop, and the rest of the Bishops of that time that were not Catholikes, of which we finde but two, onely Hooper and Ferrar put to death for their Religio by Queene Marie: For Cranmer, Ridlie, and Latimer were condemned for treason (*Foxe tome. 2. Monuments in Q. Marie. Godwyne Catalogue of Bishops of K. Edwards time.*) and what can we accompt of the religion of these two, changing their profession so often with king Henry and K. Edward? and Ferrar (to vse your Bishops wordes) *was thrust out of the Bishoppricke, in the beginning of Queene Marie, for being married, and ended his life in the fyer: more for being desperate how to liue, then for loue of Religion, so far as we can gather. (Godwyn in S. Daudis 79. Robert Ferrar) The other, Hooper (Godwyn in Worcester. 75. Gloucester. 2. Iohn Hooper) a man of such conscience, as your*

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Bishop

Bishop writeth, that being made Bishop by the childe king anno 1550. Bishop of Glocester held also the Bishopricke of Worcester in commendam by licence of King Edward the sixt; this is his commendation. The rest that fled not the Realme for treason (which were not of your Protestant religion, but Puritanes in forraine countries) were deprivied in England for being married, which by no Religion Bishops might doe: such were Bush of Bristow, Harley of Hereford, Holgate of Yorke and others that became Catholikes (Godwyn in Brist. Heref. Yorke, &c.) Conerdale was set at libertie by Q. Marie, and of so small esteeme with you in the beginning of Q. Elizabeth her raigne, that no Bishopricke was allowed him.

Now let vs come to your chiefe temporall councellours then, these were by their owne creation, the Dukes of Sommerfet and Northumberland, called Protectors to the young king (Stow and Holinsh. and Theater. K. Edw. 6. and Q. Marie) the first basely put to death in that time for felonie: the other for treason and open rebellion against Q. Marie: And after hee had bene thus with Cranmar, the chiefe instrument to ouerthrowe Catholike Religion, and set vp Protestancie in the time of that yong king: hee plainly recanted his new faith, and was reconciled to the Church of Rome. And yet among these vnworthie men, vnder that yong king there were but 6. Bishops, and 6. others that
made

made the Church-bookes of their religion their
*(Statut. An. 3. Edw. 6. cap. 12. Foxe, Stowe, and o-
 thers in Edw. 6.)* and for religion it selfe, they
 had no Canons, articles, or decrees of it in all
 the time of that king. Howes your historian thus
 writeth of it: Edward, at nine yeares of age suc-
 ceeded his father, and then the Church vvas fleest a-
 gaine, the Bishoppricks cut and pared, all Chantries
 suppress, the Bishoppricke of Durrham allienated.
 By all vvhich, the Kings Exchequer vvas very litle
 enriched, neither vvas the common vvealth eased, or
 benefited; nor the auntient nobilitie any vvay digni-
 fied, onely some fevv preferred. The Earldome of
 Northumberland giuen to the Suttons, vvho obtay-
 ned the title of the Duke of Northumberland. In the
 first and second yeare of his raigne, the Masse vvas
 vvholly suppress, and part of King Dauids Psalmes
 vv ere turned into english verse, by Hopkins and
 Sterneholde, Groomes of the Kings chamber, and
 set them to seuerall tunes, consisting of galliards and
 measures. The Duke of Sommer set, vncle to the King
 by the mothers side, being the Kings Protector, did all
 things in the Kings name, and inclyned ouer-much to
 the subtile counsel of his secret enemy, the Duke of
 Northumberland, vvho vvas fully bent to defeat and
 suppress the apparant heires of God and nature vnto
 the Crowne, and to preferre the heires of the Duke
 of Suffolke, according to the iniurious determination
 of k. Henrie the eight. For the better effecting vvhere-
 of, they made a combination, vv hich had as good suc-
 succeffe, as so bad a practise deserued. The Protector

among other things that crossed his greatnesse in popularitie was, the spoyling of churches and chappels, the defacing of auncient tombes and monuments, & namely, twelve goodly tombes in Christ-church: his attempting was to pull downe all the Belles in parish Churches, and to leaue but one Bell in a Steeple, whereat the commonalitie were redde to rebell. He reigned seuen yeares, mette with a trick of treason. He meaneth that he was poysoned by his protestant Protector Cranmar, & other protestants of that most wicked combination.

They that desire to know more of that yong kings times, may resort to your Protestant histories of Foxe, Stowe, Holinshed, Speede (Foxe tom. 2. in king Edw. Holinsh. and Theater ibid. Injunctions an. 1. Ed. 6.) and the childish Injunctions in matters of Religion, set out in the name of that Nouice, and Nouecins supream head of your church: where he may finde the chiefe care of the councell and executors, left by king Henry the eight, spiritual and temporal, to loade themselues with new and great titles, and honours of dignitie, growriche, by the last ruines of the Church, and to be of no settled religion at all: For we doe not finde either in histories, or in confession of Protestants diligently collected by them, or in any priuate or publike monument, any forme, fashion, shape, articles, canons or decrees of Religion, either vnder king Henry the 8. k. Edward the 6. or Q. Elizabeth, vntill
her

her fourth yeare, anno 1562. when the booke of the artickles of your religion was first contriued and published to the world. *Booke of Articles of Religion, an. 1562.*

Therefore wee may not ioine with these men in Religion, as neither you doe, especiallie with king Henrie the eight, but rather maruaile why you and all that clayme title to religion from them, do not finde great motiues rather to bethinke what wrongs they did vnto vs, then persist in heaping new and more pressures, and persecutions vpon the Catholikes of your owne nation, and kindred. For you haue heard from your Protestants before, that they obtayned that their power against the Religious houses of England, onely vpon this motiue to reforme abuses, if they could finde them: *To create and maintaine for the perpetual defence and securitie of this Kingdome. 40. Earles, 60. Barons, 300. knights, and fourescore thousand souldiers, With skilful captaines, and competent maintenance for them all for euer, out of the auntient Church reuenues:* and yet to leaue for the maintenance of religious parsons, professing and liuing in the perfect way of christian Religion, chastitie, obedience, and pouertie, watchings, fastings, prayers, and austeritie of life, continued & maintained here from the comming of S. Ioseph of Aramathia into this Iland by our kings, euen the Pagan kings, *Arviragus, Marius,* and *Caillus*, and other Christian Princes, and

holy founders after, to these dayes (*antiq. Glashen, apud Lel. in assert. Arthur. Capgrau in S. Ioseph. & S. Patric. & protest. histor.*) which neither the Religion of King Henrie the 8. King Edward the 6. Queene Elizabeth, or King Iames, did or doth condemne.

Neither can any of them (as these Protestantes haue before bene witnesses) dissallow of their Masses and prayers for the dead, but acknowledged the contrarie opinion to be hereticall and damnable: yet both to the temporall and spirituall dammage of many thousands, from that time they still perseuer in that estate of iniustice, so obnoxious to restitution, and are so farre from performing King Henrie the eight his condition, to maintaine so many thousand souldiers & others, and ease their kingdome of taxes and contributions, that they are not now able to performe the first, nor to maintaine their dignities without the other. In all which, the Catholikes of England, are onely innocent, and yet they alone for their innocencie, are condemned, and persecuted.

THAT THE PROCEEDINGS OF Q.
Elizabeth are noe Warrant for protestants to persecute Catholicks, nor noe true conuiction, but rather a confirmation of the Romane Catholicke Religion: by the Writings of English protestants themselves.

ALl these protestant arguments conclude much more strongly against the proceedings of Queene Elizabeth in these matters: for if it was publickly addiuged for lawe in the time of kinge Henry the seuenth (our lawes remayning the same) *That the parliament could not make the king beeing a lay man, to haue spirituall Iurisdiction. (temporibus Henrici 7.)* How much more an vnpossible thinge is it, to entitle a woman, and such a woman to that dignitie by such donation? for first euen by our protestants, it is the Pepuzian heresie to say a woman at all is capable of that spirituall vocatiō shee stooke vppon herselfe, and presumed to impart to others. (*Epiphan. & Aug. in hares. Pepuzian.*) And thereupon your protestants assure vs: *The Queens maiesties parson was neuer capable of any part of spiritual power: (Ormerod. protest. Assert. an. 1604. pag. 218.)* Then much lesse of that supream power. And if shee had been a man, yett in that case your protestant historians before haue told vs, made illegitimate by publicke parliament, the Kinge, Lords spirituall, and temporall with the rest, there must haue beene as greate a power to recall yt, which was not in that her first parliament, for the Lords spirituall, whoe onely haue power in such cases, did vtterly dissent to yeeld her any such priuiledge, soe that noe man, or company that had power of dispensations, in such things, dispensed with her, but contrary.

Agayne.

Againe, it is a maxime in the Lawes (as you Lord Cooke writeth (l. 4. fol. 23.) *nemo potest plus iuris in alium transferre quam ipse habet.* None can giue more power to an other, then they haue to giue, and the contrarie is vnpossible: Therefore seeing no Parliament that euer was in England, when all the Bishops and Abbots, and chiefe spirituall men it euer had were assembled, had at any time, either for themselves, or to giue vnto any other, that supream spirituall power, but as your Bishops haue told vs before, it was wholly in the Pope of Rome euer from our conuersion, and so could neuer be deuied to King Henry the eight, or Edward the sixt (*Parker antiquit. Britan. in Cranmer. Polydor. Virg. in Henr. 8. l. vlt. histor. &c.*) it is much more stronge against Q. Elizabeth, both for her sexe, and the other incapabilitie, as Protestants assure vs. And for her or any to clayme it, by that Parliament wherein shee tooke it vpon her, is a thing more then to be wondred at: for all men of that Parliament, which had any spiritual iurisdiction (as the Catholike Bishops) did by all meanes resist and contradict it: and the words of the statute (as your Protestants haue published it) by which shee tooke vpon her to exercise it, and persecute Catholikes onely by pretence of this power there giuen vnto her, are these: *Most humbly beseech your most excellent Maiestie, your faithfull and obedient subiects, the Lordes Spiritual, and Temporal, and the vvhole commons in this*

this your present Parliament assembled. That the supream power spirituall, should be in that Queene, when it is euident by all our Protestāt histories, that not one Lord Spirituall, either desired it, or consented vnto it, but all repugned and gaine-said it; and for that cause were committed to prison, or otherwise most grieuoufly afflicted. (*Stow histor. an. 1. Eliz. ab. Holinsh. Theater. an. 1. Eliz. Cambd. annal. rerum Anglic. in 1. Eliz. &c.*) And yet there was not any man in that Parliament, that could giue vnto her, if she had bene capable (as she was not) the least spiritual iurisdiction ouer the least parish in England.

And if she had not insisted in her fathers stepes of flatterie, terrors, & dissimulatiō, promises of great matters without performāce, & in some degrees (by the cunning of some about her without conscience) exceeded him, shee might haue founde as little applause, and consent in the Lords temporall and others; For vsing all meanes she could, to further her strange proceedings, (partly to be hereafter from her Protestant writers remembred) yet shee found such and so manifest reasons opposed against her, that the scarres of those wounds then giuen to your religion, will neuer be recovered. A principall antiquarie among you writeth (*Cambden Annal. in Eliz. pag. 26.*) that the Lord Vicount Mountague, which a little before had bene Ambassadour at Rome, with Bishop *Thursby* of Ely, for the

the reconciling of England to the Church of Rome in Queene Maries time, publickly in parliament thele opposed.

Hic ex Religionis ardore, & honoris ratione acriter instabat, magno Anglia dedecori esse, si ab Apostolica sede, cui nuper se submisit reconciliarat, mox deficeret. Hee out of loue of religion and care of honour, did earnestly vrge, how great a shame it would be to England, if it should so soone reuolt from the Sea Apostolike, to which it had lately submissiuelie reconciled it selfe: and would turne to greater danger if excommunicated, it by such defection be exposed, to the rage of neighboring enemies. Hee in the name of the nobilitie, and all degrees in England, in their name had done obedience to the Pope of Rome, and must needes performe it. Therefore he vrgently besought them, that they would not depart from the Romane Sea, to which they were indebted, both for first receauing the faith from thence, and from thence hauing it continually preserued.

This was sufficiently prooued at that time of the reconciliation of England to the Church of Rome, in open Parliament also by Cardinall Pole, as your first protestantly ordeyned Archbish. in these wordes affirmeth (*Parker ant. Brit. in Reginald. Polo*) *Hāc insula nobilitatem, atque gloriam Dei prouidentia, atque beneficentiae soli accepta ferendam, sed tamen viam ipsam atque rationem qua hac nobilitas atque gloria parata est, sede Romana nobis prima semperque monstratam, & patefactam fuisse. In Romana exinde fidei vnitatem nos semper*

per perseuerasse, fuisseque nostram antiquissimam Romanæ ecclesiæ subiectionem. The noblenes of this Iland, for being the first of all the Prouinces of the Worlde, that receaued the Christian faith, and the glorie thereof, is to be acknowledged to haue proceeded from the prouidence and goodnesse of God, yet the way it selfe and meanes, by which this nobilitie & glory was wonne vnto it, was first & alwaies shewed and layde open vnto vs from the Sea of Rome: Wee haue alwaies from that time perseuered in the vnitie of the Romane faith, and our subiection to the Romane Church is most auntient.

And this reconciling of England then to the Romane Church, was so ioyful and honorable a thing to this natiõ, that to vse your Protestant Archbishops wordes (Parker *antiquit. Britan. in Polo*) *In Synodo decretum est, vt dies ille quo pontifici Romano autoritas restituta fuerit, quotannis festus dies celebraretur, atque Anglicana ecclesiæ reconciliatio diceretur.* It was decreede in a Synode, that the daye on which authoritie was restored to the Pope of Rome, should yeerely be kept holie daie, and called, the Reconciliation of the Church of England. Abbot Fecknham (in *Parlm. Elizab.*) in his oration to that Parliament of Q. Elizabeth hath thus: *Damianus and Fugatianus as Ambassadors from the Sea Apostolike of Rome, did bring into this Realme 1400. yeares past, the very same religion, whereof wee are now in possession, and that in the latine tongue, as the auntient historiographer Dominus Gylduas witnesseth, in the prologue and beginning*

94 *Protestants plea and petition*
ning of his booke of the Britaine histories, which he
would not haue dared to vtter, in that time and
place, but that then he could produce that anti-
quitie to be his warrant: which with many o-
thers condemning the new religion of Prote-
stants, are by them suppressed. All the Bishops
(of whom more hereafter) and whom tearmeth
your Protestant glorious & renowned men, ob-
firmate refragati sunt. Did stoutly giue their voyces
against this innouation. They offered publicke
defence by disputation of Catholike Religion,
both for doctrine and iurisdiction. *Cambden An-
nal. pag. 26. in appart. ad annal. pag. 36 Mason lib.
3. consecrat. pag. 206. cap. 5. Stow hist. an. 1. Eliz.
Holinsh. ibid. Godwyn. Catol.*

But the Protestants knowing how their chief-
est champions, had bene before so conuined
by them, that they were hissed by the auditors,
durst not come to triall. But the Parliament be-
ginning on the 23. day of Ianuary, they presently
proceeded to make Queene Elizabeth supreme
head of the Church, and by that title to make
a religion what pleased her, and her few fauori-
tes, which by such indirect meanes, as is heere
testified by these Protestants, they brought to
passe in the beginning of that Parliament, and in
the very first acte and statute thereof. (*Theater of
great Brittain. lib. 9. cap. 24. parag. 4. Godwyn Ca-
tal. in the Bish. depriv. an. 1. Eliz. ab. Parliament. 1. an.
1. Eliz. cap. 1.* And would neuer hearken to any
disputation whatsoever, vtill they had thus
obtey-

obteyned their purpose, and vntill the last day of March two moneths after, as all Protestant histories giue euidence.

And when they had by onely 6. voyces of laye-men, condemned our learned Bishops, and their holy religion: the religion of the vniuersall Church of God, they would not then allow them (though condemned thus vniustly) any disputation at all, except they would accept of that bable and mockerie of disputation, and all religion; which I haue from these Protestants remembred before (*Cambden in Annal. lib. pag. 27.*) Therefore let vs passe it ouer in this place, and desire your instructing Protestants a little further to instruct and informe vs, how shee proceeded, and so strangely preuailed in this matter. *Orbe Christiano mirante, to the wonder of all the Christian World*, for the prophane proceedings then vsed, as your Protestants before haue testified (*Cambden annal. supra.*)

So soone as shee was proclaimed Queene, & long before her Coronation, by proclamation she silenced the Catholike Bishops and Cleargie not to preach, and by her Iniunctions, gaue warrant to her laye protestant commissioners, to giue lience to preach (*Proclamation of Q. Elizabeth. an. 1. Stowe hist. an. 1. Elizab. Iniunctions of Q. Elizabeth. an.*) Shee put in practise the oathe of Supremacie amongst many which refused that oath, was the Lord Chancellour, D. Heath, Archbishop of Torke, from whom shee tooke the priuie seals, and remitted it

to Sr. Nicholas Bacon (Stowe histor. in Queen Elizabeth an. reg. 1.) shee putt many from the councell, and tooke new counsaylers: suis adiunxit, sayth your best Antiquary, (Cambden Annal. in Elizabeth pag. 18. 19) *pro temporum ratione, Gulielmum Parrum, Marchionem Northamptonia, Franciscum Russellum, comitem Bedfordie, Thomam Parrum, Edwardum Rogers, Ambrosium Caum, Franciscum Knolles, & Gulielmum Cecilium, pauloque post Nicholaum Bacon, singulos protestantium doctrinam amplexos, nulloque sub Maria loco: Quos ut reliquos, in eorum locum iam inde suspectos, ita temperavit & cohibuit, ut sibi essent deuotissimi, & ipsa semper sui iuris, nulli obnoxij.* Shee ioyned to hyrs for the state of the tyme, William Parr, Marquesse of Northampton, Francis Russell, Earle of Bedford, Thomas Parr, Edward Rogers, Ambrose Caue, Francis Knolles, and William Cecile, and soone after Nicholas Bacon, all become protestants, in noe office vnder Q. Mary, which as the rest which shee putt in for those shee displaced, shee soe tempered, and kept them in awe, that they were moste seruiceable to her, shee allwayes to doe what pleased her, none to contradict her.

Shee concluded *cum paruulis intimis* (Cambden *supr. pag. 22. 23.*) With a few most inward with her, *de nobilibus a regio consilio amouendis episcopis & ecclesiasticis de gradu deijciendis, Iudicibus qui pro tribunalibus sederunt, & hirenanchis per singulos comitatus, qui regnante Maria re & asti-*
matione

matione magni erant, hos locos deturbandos, & legum fœueritate coercendos, nullosque nisi protestantes ad rerum administrationem adhibendos, & in collegia vtriusque academia coaptandos consueverunt, simulque pontificios præfides ex academijs, scholaribus ex Wintoniensi, Aconienſi, cæterisque scholis submovendos. Q. Elizabeth presently after the death of Q. Mary taketh order, with very few of her inward friends how to restore protestant Religion. The plott by them was, that new commissions should bee directed to iudges, - with provision, they should not giue any office: new Iustices of peace, and sheriffes should bee made in all countries; the noble men should bee put from the councell, Bishops and ecclesiasticall men displaced; all iudges and iustices of peace that were in estimation in the tyme of Q. Mary, should bee removed in all shires, and severely kept vnder, and none but protestants to bee admitted to gouernment in the comon wealth, and placed in the colledges of both vniuersities, and all popish presidents of howses, and scholemasters to bee renewed from Wintester Eton and other scholes.

And accordinge to this conclusion, this Elizabeth neyther beeing crowned Queene as yet, nor haueinge by any pretence power to meddle with the Title of Supreamacie, because to speake in your protestants words, (*Stowe blistor. an. 1. Eliz. ab. statut. in parlam. an. 1. Maria*)
Queene Mary restored all shinges according to the
H church

church of Rome, reduced all ecclesiasticall iurisdiction, vnto the papall obedience: yett to write in the same protestants pen and words: (Stowe hist. supr. an. 1. Eliz.) The Queene tooke an exact suruey of all her cleargie and officers of estate, and putt in practise the oath of supreamacie, and amongst many which refused that oath, was the Lord chauncellor D. Heath Archbishop of yorke: shee committed the custody of the greates Seale vnto Sr. Nicholas Bacon, a man moste malicious against papists, whose from that tyme was called Lord keeper. Cambden supr. annal. pag. 27.

Haueing thus displaced through the kingdome all catholicke magistrates, and dissolved the catholicke parliament, continueinge at the death of her Syster Queene Mary, and putt new protestant officers in their places, with all speed shee sommoned a parliament to begyn in Ianuary followeing, within twoe moneths of her sisters death. (Stowe supr. Holinsh. hist. an. 1. Elizab. Theater of Britan. 16. Cambd. Annal. ann. 1. Elizab.) And haueing thus provided for a fitt company in the lower howse of parliament, swearers to the supreamacie, shee and her *panculi intimi*, were as prouident to packe some in the vpper howse alloe. Therefore a fewe dayes before the parliament, to speake as your protestant, (Stowe an. 1. Elizab. Cambden annal. supr.) the 13. of Ianuary, the Queene in the Tower created Sr. William Parr, ob *lesam maiestatem sub Maria gradu deiectum*, attainted of treason in Q. Maryes tyme

Thomas Lord-marquesse of Northampton, Edward Seymour sonne to the late Duke of Sommerſet, attained, vicount Bentham, and Earle of Hereford: Tho. Howard ſecond ſonne of Tho. Duke of Norfolke, vicount Bindon; Sr. Oliuer Saint Iohn, Baron of Blesſoe; and Sr. Henry Carey, Lord Hounſdon. Qui ſinguli à pontificia Religione alieni, all which were alienated from the popes Religion, all which that Queene and her pauculi intimi, very ſelwe that conſented vnto her, knew by that meanes would giue their voyces in parliament to what ſhee ſhould deſire, and not content with this, proceeded ſoe in theſe indirect courſes, that as your proteſtants haue written: (*Cambden Annall. page 27.*) *plures è proteſtantibus data opera, è comitatibus è ciuitatibus, & burgis fuiſſe electos, & Norfolcia ducem, Arundeliaque Comitem, inter proceres potentiffimos, in ſuam ſiue rem, ſiue ſpem, Ceciliumque ſua ſolertia ſuffragia emendicaſſe.* The papists complayned, that more proteſtants of ſate purpoſe were choſen out of Countreies, cyties, and burroughes, and the Duke of Norfolke and Earle of Arundell moſte potent amonge the nobilitie, eyther for their owne good, or hope (by the Queens promiſes of marriadge or ſuch things) and Cecyle by his cunninge had begged voyces. And to helpe and further ſoe had a cauſe, the Queene herſelfe (your proteſtants words) openly proteſted at that tyme in paylament, that ſhee would neuer vex, or trouble the Romane Catholicks, concerning any difference in Religion.

Neyther did this Queene or her *intimi*, Cecile and Bacon, take this strange course in hand, for dislike of catholick Religion: for your Antiquary telleth vs of Q. Elizabeth hersele: *ad Romana Religionis normam sacra audiret, & sapius confiteretur. Missam permisit post mortem Mariae & litanias.* Q. Elizabeth heard masse after the Romane order, often went to confession, and after Q. Maryes death allowed masse and litanies, (Camden in Apparatu pag. 13.) The like is as well knowne of those her *intimi* at that tyme. But they had other little laudable ends, by protestant proceedings now, thus exprest by your cheifest Antiquary: (Camden in Annal. Rer. Anglic. in Elizabeth pag. 21. 22.) *Nonnulli ex intimis Consiliarijs in aures assidue insusurrarunt mollissimo ingenio virgini, dum timerent ne animus in dubio facillime impelleretur, actum de ipsa & amicis esse, conclamatum de Anglia, si pontificiam auctoritatem in dispensando, aut alia quacunque re agnosceret: duos pontifices matrem illegitime Henrico 8. emptam pronuntiasse, & inde in eorum sententia iam lata Scotorum Reginam ius in Regnum Anglia sibi arrogare pontificem sententiam istam nunquam rescissurum.* Some of her inward Counsaylors did dayly whisper into her eares, beeing a mayden of a most tractable disposition, while they feared least her minde in doubt might most easely bee driuen forward (to marry with king Philip of Spayne, and soe continue the catholicke Religion, that shee and her frendes were vndone,

if shee should acknowledge the popes authority in dispensinge or any other matter. For two popes had allready pronounced, that her mother was vnlawfully married to Henry 8. and soe in their sentence denowned the Queene of Scots did challenge right to the kingdome of England. And that the pope would neuer recall this sentence.

And agayne: *Prospexit huiusmodi matrimonium ex dispensatione contrahendo, non posse non agnoscere seipsam iniustis nuptijs natam esse. Shee thus perceaued that this marriage with king Philipp of Spayne her Sisters husband, to bee by the popes dispensation, must needs acknowledge that shee was borne in vnlawfull wedlocke. And they knew alsoe that shee remayning a catholicke must seeke for the popes dispensation of this her birth, not onely made and declared illegitimate, by the pope, but by her father himselfe, and the whole parlament, and Title to the crowne giuen her onely by the will and testament of her father, parlament Henr. 8. of Illeg. Lady Elizab.) against which in this case your protestant historian thus exclaymeth: (Howes histor. preface in Henry 8.) through feare and terror Henry 8. obteyned an Act of parlament to dispose of the right of succession to the crowne, and then by his last Will and testament (K. Henry 8. in his last Will and Testam.) contrary to the law of God, and nature, conuayes it from the lawfull heires of his eldest sister, married vnto the kinge of Scotland, vnto the heires of Charles*

les Brandon and others, (his daughter Elizabeth and of these others) thereby to have defeated, prevented and suppress the unquestionable, and immediate right from God, of our gracious soueraigne, kinge Iames, as if it had beene in the power of his Will, or of the parliament, to disenherite, and prevent the diuine free giuft, and grace of almightie God, by which the kings of this land doe hold their crownes.

Thus your protestant and priuiledged historians: by which is euident that this proceedinge by such exorbitant courses concerning Religio, was not for loue or likinge of their protestant Religion, further then yt gaue them licence and liberrie to doe and liue as pleased their sensuall appetites, which the church and Religion of Rome would not allowe. And yett all these sinistre and prophane proceedinges not withstandinge, to insift in your protestants words in chaungeing Religion in that her parliament. (Hovves historial. preface. in Q. Elizabeth.) In this parliament notwithstandinge the presence of the *Queen* (to countenance their bad cause) With the apparant likelyhood of hir longe life, and hope of issue to succede her, yett the maior part exceeded the minor but in sixe voyces, at which time (to wringe out contents) the *Queene* openly pronounced, that shee would neuer vex, or trouble the *Romane Catholicks*, concerninge any difference in Religion. Which promise of hers was as well performed, as that condition of her fathers before,
of

of bestoweinge the church reuenewes, for as your protestants haue related, her persecutions which she vnprinckely and vnchristianely in her name and power of that straunge claymed supremacye in a woman, and such a woman, equaled, or exceeded those of Nero, and Dioclesian, insensue tyrants and enemyes of Christianitie. *Syr Edwyn Sandes in Relation of the state of Religion.*

And in that parliament yt selfe, where shee spake these words, and proceeded to cruell inflicted penalties, against those Romane Catholics, as all our holy Bishops were deprived, imprisoned, or exiled, soe were all other ecclesiasticall parsons that would not doe as pleased her. (*Stowe histor. an. 1. Elizab. Holinsbed Theater ibid. Cambd. in Annalib. Rerum Anglicarum in Elizab. Parliament. 1. Elizab. et h.*) greate forfeitures and punishments imposed vpon all, that should heare masse, or not bee present at her new deuised seruice, premonition, losse of lands goods, and perpetuall imprisonment, and losse of life alsoe with note of Treason, to them that would not acknowledge that spirituall supream power in her, of which shee was soe far vncapable in the iudgment of her owne protestants, that diuers of them wrote, and published to the world, that a woman could not bee a supream gouernor in things temporall; (*Knox, Godman and other protest. against the Regim. of Women.*) and they were soe violent herein, both in England and Scotland,

land, against those two blessed Queene Maryes, that Q. Mary of England was intorced to make a statute in parlamēt, to suppress y^e the Abridgement thereof is thus, (*parlament 2. an. 1. Mar. 20. die April. 1554. cap. 2.*) *The Regall and kingely power of this realme, and all the dignities, and prerogatiues of the same, shall bee as wel in a Queene, as in a kinge.*

How the protestants in England vpon such good doctrine rebelled against that Q. Mary, all knowe; And in Scotland they rather chosed to crowne our Soueraigne in his cradle, then the true Queene his mother should raigne, & haue any power spirituall, or temporall at all, in her owne hereditary kingdome, (*Holinsb. histor. of Scotland. Stowe hist. an. 1. Iacob.*) but by the violence of those Scottish protestants, to bee driuert from thence. And landeing in this kingdome of England. (*Cambden in Annal. in the life of Q. Mary of Scotland.*) Where by these protestants before shee had such iust right of succession, as they haue declared, & left that most vndeniable Title, and interest, by which most truely, lawfully and vndoubtedly, her sonne our soueraigne kinge Iames now enioyeth both this whole kingdome of Britanie, Ireland, and all the adiacent Ilands by hereditary right from her, shee fownde noe further fauour here of the English protestants, but to bee a perpetual prisoner in her life, and to her eternall glory, and english protestants soe longe endureinge shame,

murdered and martyred at her death. *Stowe
Holinsh. Theater of Britanie in Q. Eliz. &c.*

Moreouer in this soe termed parlament, besides the takeinge of this greate and supream spirituell chardge and office vnto a woman (neuer heard of in the world before) and suppressinge of the holy sacrifice of the masse, euer since Saint Peters tyme (as before is proued) excepting three yeares of kinge Edward the 6. a child, and in place thereof admittinge a forme of communion and common prayer neuer vsed by any people catholicks or protestants, but in that shorte tyme alsoe of that yonge kinge in England, not any one Article of protestant Religion eyther against the 7. Sacraments of the church, inuocatioⁿ of Saints, prayer for the dead, purgatorie, validitie of good workes, merit, iustification or whatsoeuer els now contradicted by these protestants, was theⁿ, or vntil the fourth yeare of Q. Elizabeth, concluded by any parliament protestant Authoritie in England, but left arbitrary for euery man to beleue and pra^ctize as his fantasie serued, without any rule at all.
Booke of Articles and Conuocation an. 1562.

And for the communion Booke yt selfe, it had not any approbation of any one parliament mā, diuine or other, as your protestants assure vs, but the chardge of making or maring that was onely committed sayth your prime protestant Antiquary with others, *Cambden annal. pag. 23.
Parkero, Billo, Maio, Copo, Grindallo Whisheado &
Pil.*

Pilkingtono Theologis, Thomaeque Smitho Equiti: To Parker, Bill, May, Cope, Grindall Whithead and Pilkington diuines, and Thomas Smyth a knight. The first and cheifest of these seuen beeing Mathew Parker, had beene of seuen Religions vnder kinge Henry 8. Edward 6. Q. Mary and Q. Elizabeth, chaunging in euery one of those chaunges, as before is proued, (*Godwyne Catalog. of Bish. in Canterbury Matth. Parker. Foxe to. 2. in k. Henr. 8. Edw. 6. Q. Mar. &c.*) and al Q. Maries tyme professinge the catholicke Romane Religion in England, both before and after his deprivation of his liuings, in the second yeare of Q. Mary for being marryed.

For the rest of these protestant diuines, they were fugitiues for mariadge against the canons of the church, and conspiracy against Q. Mary, before which time they were in the same disease of changeing Religion with the former princes, and after their going forth of England, professed the religion, & discipline also of the puritane churches where they liued, namely to exemplifie in the liturgie or common booke of prayer of the protestants of Franckfort, published an. 1554. in Q. Maryes tyme, denyinge both the supreamacy of temporall princes, and other matters of english protestant Religion: this is the subscription of the english protestants then in all their names. (*Liturgia seu ritus ministerij in Ecclesia peregrinorum Francofordiae an. 1544. per Petrum Brubachium in fine in subscript.*) Subscribunt

hant Angli ob Euangelium profugi totius Ecclesie
sua nomine. Iohannes Mackbraus &c. The prote-
stants of England that were fled for the Gospell,
subscribe in the name of their whole church. Ihon
Mackbree minister, Ihon Stanton, William Hamon,
Ihon Bendall, William Whittingham, and to assure
vs that these men in particular before named,
bee Authors or correctors of yt, & neyther did,
nor in their owne iudgment could allowe
yt, it is euident: first both because they were of
this protestant Franckford congregation, se-
condly because: The first protestants of this king-
dome (your protestants words. Couel in examin.
pag. 72.) in a letter subscribed with eleuen of their
hands, whereof Knoxe, Gilby, Whittham and
Godman were foure, moſte of them hauing iudge-
ment and learninge, vtterly condemned yt. (Couel a-
gainſt Burges pag. 69. 122. 47. 185.) Soe did Cal-
uine at Geneva, Ridley your protestant Bishopp
and supposed martyr in a letter to Grindal him-
selfe a cheife agent in it; all the Caluinists in the
world abroad in their publick confessions, and
at home haue likewise euer, and doe still con-
demne it, as alsoe all Lutherans that euer were,
and all those writers or correctors of it them-
selus, and all the protestants in that first parla-
ment in all probable iudgment, except fowre
new cownsaylers of Q. Elizabeth, the Mar-
quesse of Northampton, Earle of Bedford, Ihon
Grey of Pyrge, and Cecile her *pauculi intimi*, to
whome onely (as sayth your historian. *Cæden*
ſupr.

supr. in Annal. in Elizab.) this matter was communicated vnto: *re nemini communicata, nisi Marchioni Northamptonia Comiti Bedfordia, Iobanni Greio de Pyrgo, & Cecilio.*

And this matter was sufficiently proued by some of your late Bishops in the Conference at Hampton Court, publicly betweene the protestant Bishops and puritans, before our kinge himselfe; where Barlowe your Bishop in relating of that disputation, (*Barlowe Conference at Hampton Court pag. 14. 15.*) bringeth in Babington, a protestant Bishop of yours openly to acknowledge, that in the beginninge, your protestants religion, and communion booke thereof, was proposed and approued in that first parliament by ambiguous and indirect dealinge of the composers of that communion booke, and citeth the Archbishop of yorke to that purpose. And if wee may beleeue your protestant Relations of that dispute printed with priuiledge, (*Their protestant Relations of that Confer. printed by Ihon Windet cap. 1. 2. 3. all annexed to Barlowes Relation.*) wee are told, that your protestant Archbishop of Canterbury, Bishop of London, & Bishop of W ynchester did here vpon their knees before his maiesty confesse as much of the errors of that booke, and their Religion; thus wee haue from them in three severall relations, and from the fourth by your Bishop Barlowe as before

Finallie thus wee pore catholicke preists and catholicks haue toyled ourselues in searching,
seeking

seeking and preaching all protestants proceedings, parlements, lawes writings, liues & dealings of these pretended reformers, and the further wee wade, the deeper wee are in error, if Catholick Religion could possibly bee error; for as is euident before, wee can finde nothing in any of these protestant patterns and examples, but such as confirme vs in that faith wee professe with the catholicke christian world in all ages. To which God of his mercy conuert them that bee in error. And soe much for this first part of this *protestant Plea and petition.*

But seeing wee cannot finde any comforte by your owne writers and relators of these thinges to ioyne with you in your New Religion: wee will next proue vnto you by your owne doctors and Antiquaries, that holy Religion which wee embrace (& for which you persecute vs) to be the same which was first preached here by Saint Peter and his holy disciples, and soe consequently deliuered by Christ himselfe, and continued in this nation in all ages euen since then, vntill these tymes.

FINIS.

APPROBATIO.

Ego infrascriptus legi libellum Anglicanum cui Titulus præfigitur, *Protestante plea and petition for Priests and Papists*, & nihil in eo reperi fidei Catholicæ vel bonis moribus aduersum, quin potius eundem vtilem futurum iudico, & dignum qui in lucem prodeat. Datum Duaci 19. Septemb. 1621.

MATTHAEVS
KELLISONVS.



